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THE

UNIVERSALIST's MISCELLANY;

OR

Philanthropiſt's Muſeum.

INTENDED

CHIEFLY AS AN ANTIDOTE

AGAINST

THE ANTICHRISTIAN DOCTRINE

OF

ENDLESS MISERY.

VOL. II.

Behold, I make All things *new.* REV. xxi. 5.

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PREFACE.

TO THE SECOND VOLUME.

AT this concluſion of the ſecond year of our Miſcellany, we look back and bleſs the Father of Mercies with heart-felt gratitude, that He has brought us hitherto, and helped us thus far. Our work was begun in weakneſs, and we have had ſhame, poverty, and reproach to ſtruggle with; but we have perſevered, and ſtill mean to perſevere: teſtifying, 'That the living God is the (ſoter) Reſtorer of all men, eſpecially of thoſe that believe.' In oppoſition to this *ſcripture teſtimony*, we ſee on the one hand our Calviniſt brethren declaring that God doth *not* love all; but that he made the greater part to be endleſs monuments of his implacable vengeance: and on the other hand our Arminian brethren declaring the love of God to all; but admitting his *final failure* of reſtoring all. The God of the former, is great in power and wiſdom; but capricious in his conduct, and deficient in goodneſs: Who that views this character can ſincerely love it? The God of the latter, is exceeding good; but deficient in power and wiſdom: Who can truſt ſuch a being? If, therefore, Calviniſts and Arminians both love and truſt the Deity, it is not under the characters which their ſeveral ſyſtems aſcribe to him; but they are conſtrained to hide the imperfections which their views caſt upon him, and boaſt of a God whoſe higheſt glory their ſeveral ſchemes will not admit of. We are happy that our feeble labours have had ſome ſucceſs, and that the veil which has covered the *divine character*—through the errors of modern faſhionable ſyſtems of religion—has, in meaſure, been removed: and that the glory of God has ſhone forth on many minds, in the face of Jeſus Chriſt. Truth, however long it may be obſcured, will finally be triumphant; it will make its way, in ſpite of the united influence of force and fraud; it will enlighten the earth, and bleſs mankind with its benign and cheering influence.

The *Univerſal cauſe*, though ſtill comparatively feeble, is increaſing in *numbers*, *learning*, and *reſpectability*. A witneſs to its truth has lately appeared among the *Epiſcopal Clergy*, in the perſon of *Mr. John Brown*, M. A. *late of Sidney Suſſex College*, *Cambridge*, who, in the preſent year, has publiſhed an Eſſay on the ſubject. Our correſpondents alſo are increaſing, and we take this opportuuity to expreſs our gratitude to them in general; and eſpecially to our friend, *Mr. Richard Wright*, *Paſtor of the Univerſal Church at Wiſbeach*, whoſe acceptable labours have formed no inconſiderable part

of

of the Miſcellany, for the preſent year. We hope for the ſupport of our friends and correſpondents in the enſuing year. By their ready and prompt aſſiſtance, we ſhall be able to make our work ſtill more acceptable, particularly to the riſing generation. For their ſake chiefly, we mean to publiſh in our Miſcellany next year, *The trial of the Witneſſes of the Reſurrection of Jeſus.* This valuable little piece contains the evidence of our Lord's Reſurrection in a full, conciſe, and pleaſing manner. It has been long out of print. The prevalence of infidelity in our day will be our apology for preſenting it to our readers.

We mean alſo to conſider the ſyſtem of *Mediation* as revealed in the New Teſtament, and ſtate its nature and evidence before our readers; as containing much further proof of the doctrine of the *Reſtoration of all Things*, by repreſenting the proper *ground*, *nature*, *and end* of the government of Chriſt, particularly in the proceſs of future judgment and puniſhment.

We cannot indeed boaſt of the extent, and rapid increaſe of our connections; but we are happy to ſay that the circulation of our Miſcellany is rather increaſing than decreaſing. Be the ſucceſs of our pamphlet what it may, we are ſatisfied with the goodneſs of our cauſe and the rectitude of our intentions.

We wiſh to turn the attention of ſome of our correſpondents to *the return of the Jews to their own land.* Whenever the prophecies relating to this *great event*, take place, then the ſecond perſonal appearing of Chriſt will ſoon follow. From the preſent ſtate of things, we cannot but think that the Jews will ſpeedily return. So great a fulfilment of prophecy will be alſo a great confirmation of the faith of every one who is waiting for the coming of his Lord, and for the full redemption of the church from the power of Antichriſt.

In the mean while we will not be weary in well doing. The *Maſter* will aſſuredly come in his own time, and render to every man according to his works. In his appearance and kingdom we greatly rejoice.

December, 22, 1798.

THE

Universaliſt's Miſcellany

For JANUARY, 1798.

EXPOSITION OF COLOSSIANS I. 15—21.

IN this paſſage, the expreſſion ALL THINGS, is uſed *five times*, and the Apoſtle has made uſe of ſuch an exuberance of language to ſet forth what he included in, or by, ALL THINGS, that we may run, and read. He has included, whatever was in HEAVEN, or in EARTH, either viſible to us or not, and of all degrees, whether of dignity, extent of dominion, ſituation, or power, ſo that we cannot mention any thing (the Father excepted) but what is comprehended in, and under, the expreſſion ALL THINGS, *in either of the firſt four places*. Now the Apoſtle without giving the leaſt intimation of the *fifth* ALL THINGS, meaning any thing than univerſality, ſaith, IT PLEASED THE FATHER THAT ALL THINGS SHOULD BE RECONCILED. A univerſal reconciliation is abſolutely neceſſary, in conſequence of the enmity by the fall, in order to effect the intent contained in the preceeding words, ALL THINGS WERE CREATED FOR HIM. Alſo by the ſubſequent expreſſion, the Apoſtle has *emphatically*, *decidedly* and *unequivocally*, affixed the univerſality of the reconciliation by aſſerting, I SAY, WHETHER THEY BE THINGS IN EARTH, OR THINGS IN HEAVEN. If we aſſert, that the All Things which are to be reconciled, do not include, or are not equal with the former All Things, in all reſpects, we do eventually charge the Apoſtle either with ignorance or deception.

With IGNORANCE, in not knowing what he did ſay, influenced by zeal without knowledge; or, DECEPTION, in ſo connecting the laſt All Things, as to be underſtood equal with the former all things, when at the ſame time he knew no ſuch univerſal reconciliation would take place.

On the other hand, if we, becauſe we would not have all reconciled, exclude any from being included in the former

All Things, then the excluded part must have existed before Christ, contrary to the whole tenour of Scripture, which saith, "*He created all things, and was before all things.*" If we enquire into the *nature* of this reconciliation, the next verse sets it forth; it is a restoring to favour, or making those friends, who before were enemies, or at variance. "You, *that were sometime alienated, and enemies in your minds by wicked works,* NOW *hath He (Christ) reconciled.*"

By making use of the expression NOW, the Apostle has more than admitted it possible, for he has pointedly shewn, that he anticipated a future period, when those not included in the pronoun YOU, might be made partakers of the like reconciliation, according to the congruity, between those who are overcomers, (*Rev.* iii. 12.) and as such, *saved*, and are *constant* citizens of the new Jerusalem that is above (*Rev.* xxi. 2.) and those who compose the nations of the restored, from the second death, and walking in the light of the city, and *only occasionally go in*, to pay their homage. (*Rev.* xxi. 24.)

As an individual, I confess I am so far from thinking Paul was ignorant, or guilty of deception, that on the contrary, I account him a chosen vessel, an able minister, an excellent orator, an infallible guide, and an exact logician; from which, and taking into consideration from whom he received his knowledge, not from tradition, not from man, but from Jesus Christ (Gal. i. 1.) I do not for a moment imagine he did not mean All Things, when he used the words All Things in this place. Also, he having in another place, made an exception to the universal subjection of all things, co-equal with that exception I before noticed, he has for ever put it out of my power to extend the exceptions: "He (the Father) hath put all things under his (Son's) feet; but we see not *yet*, all things put under him; but when he saith, all things are put under him, it is manifest that He, (the Father) is excepted, that did put all things under him." After Paul asserted all things were created by Christ, and enumerated what he included in the all things, he seals the very thing he expressed, by *a redundancy* of expression: saying all things were created by him, and also FOR HIM." So likewise with respect to the reconciling all things, he used the same redundancy of language to shew, and which evidently doth shew, all things will be reconciled, by adding, "*I say, whether they be things in earth or things in heaven.*"

The trite objection, that if the all things to be *reconciled*, are

as

as extenſive, as the all things *created*, then the brute creation are included, is quite foreign to the purpoſe; when Paul was deſcribing what he meant, or included in all things, by ſaying, whether they be viſible or inviſible, thrones, dominions, principalities, or powers, he had an alluſion to *moral intelligencies only*, as ſuch did not include the brute creation, tho' at the ſame time, he did not thereby exclude Chriſt from being their *creator*. I have often thought on the ſubject of the brute creation, and have concluded man may be puniſhed for his cruel and unneceſſary ſeverity to them; and I allow it poſſible that a ſtate of retribution may be in reſerve for them, though I do not account it neceſſary to be believed. If any one can prove Paul included them in the quotation alluded to, I have no objection to their being partakers of a reſtoration congenial to their nature.

N. SCARLETT.

ON CHRISTIAN SEPARATION.

To the Editor of the Univerſaliſt's Miſcellany.

SIR,

WHEN I communicated through the channel of your uſeful Miſcellany, a few thoughts upon the ſubject of Chriſtian Separation, it was merely to ſtate my views of the advantages and diſadvantages likely to reſult from ſuch an undertaking and the additional reflections on the practicability and propriety of it, were ſuch, as naturally aroſe from the conſideration of the ſubject.

Not having entered upon any particulars relative to the deſign, I was ſurpriſed to ſee my obſervations prefaced by the title prefixed thereto, a circumſtance, that ſeems alſo to have miſled one of your Correſpondents, who from an ardent zeal, has attempted to bring a hoſt of objections againſt the undertaking, before he was at all acquainted with the nature of it: had he waited till the plan was laid open, he then might have had an opportunity for the exerciſe of his talents, as well as to diſplay the ſublimity and beauty of his ſimilies, a little trait of which, his remarks upon the Engliſh Dunkers Scheme, has afforded.

It would not perhaps appear charitable, to detract from the merit of the Chriſtians of the preſent day, by a ſuppoſition of the paucity of their number, as there can be no doubt, there are many ſincere followers of the Lamb, although, as to purity, and ſpirituality, the profeſſors of Chriſtianity fall very ſhort of the true ſtandard; ſo much ſo, as to lead [illegible] perſons

perſons to fall into the miſtake of the Prophet of old, who thought the general defection ſo great that he was left alone. I have not even confined my views to ſo narrow a compaſs as your correſpondent, who has ſuppoſed the ſeparation of a few Chriſtians, from the general maſs, would ſap the very principle of Chriſtianity; as thereby, the leaven neceſſary to leaven the lump, would be drawn away; and that the ſalt neceſſary to preſerve from corruption, would become uſeleſs, "like ſalt locked up in a cupboard," or like "a candle in a tin lanthorn," viſible only, "when the door is opened."

Were Chriſtians to ſeparate themſelves from the world, merely to live to themſelves, ſuch retirement would ſavour of ſelfiſhneſs, and wickedneſs; but if a ſociety was formed, for the purpoſe of living more devotedly to God, and with a view to become more eminently uſeful to their fellow men, ſurely, ſuch an eſtabliſhment would not only be pleaſing but deſirable, and would contribute more to the eſtabliſhment of pure Chriſtianity, than the preſent heterogeneous mixture of national Chriſtianity, as it now too generally appears; whereby, inſtead of the ſpark being fanned into a flame, it ſeems likely to be totally extinguiſhed.

As the wiſe man ſays there is a time for all things, there muſt be a time for Chriſtians to be ſcattered up and down in the world, and a time for their ſeparation from it; both which are directed by Him, who knows how to make all things conduce to the real advantage of his creatures; and although the period of ſeparation may not be preciſely declared, by any poſitive precept, I have the full confidence his providence will point it out. As Abraham continued in the world, as long as his example was likely to be beneficial, ſo ought Chriſtians to remain at their poſt, while they can be of any ſervice; but when their example produces no good effect, and their continuance in the world is likely to terminate in their diſadvantage, then a ſeparation becomes neceſſary; and ſuch a conduct will be ſanctioned by the Providence of God, who, by ſuch means, concentrates the teſtimony of his true worſhippers, and thereby cauſes it to ſhine with redoubled luſtre: a conduct diſcernible in the various ſeparations he has appointed and approved. In times of deep degeneracy, it appears abſolutely neceſſary for God to ſeparate his people from the world, to preſerve them from corruption, and the puniſhment due to ſuch a ſtate, as well as to keep the truth in ſtore, for a more fit ſeaſon to be re-publiſhed abroad, and if theſe times bear any analogy to former days, wherein

wherein God manifeſted his care over his elect, (as aſſuredly they do if they do not far exceed them) then, is a ſeparation from the world, and worldly church neceſſary, particularly, as infidelity ſeems to tread on the heel of tradition, which had obſcured the truth, and which the former now aims to extinguiſh. In ſuch a ſituation, why ſhould it appear ſtrange that God ſhould put it into the hearts of ſome, to trim their lamps, and attend the ſummons given, to go out to meet the bridegroom. No! ſays your Correſpondent, "we muſt remain in the world, it would be wicked to retire."

If, as the Prophet ſaith, He is a refiner's fire, or like fuller's ſoap, He muſt ſeparate his people; otherwiſe, who can diſcern between the righteous and the wicked, between him that ſerveth God, and him that ſerves him not, Malachi third and fourth Chapter.

Was it neceſſary to adduce any further argument, in favour of a more entire ſeparation from the world, than is commonly practiſed, the example of Noah is full to the purpoſe, particularly, as reſpecting the coming judgments. Heb. xi. 7. "By faith Noah being warned of God of things not ſeen as "yet, being moved with fear prepared an ark, to the ſaving "of his houſe, by which he condemned the world." Thus, then I conclude, a ſeparation is abſolutely neceſſary; all that remains, is to find a company of men jealous for the honour of God, and deſirous of living up to their profeſſion, who ſhall not only devote themſelves to his ſervice, but their property alſo, thereby to ſecond the intention of ſuch a ſeclusion, by becoming one family, actuated by one ſpirit, by their united teſtimony, manifeſting their zeal for his glory, as well as imitating his goodneſs to all around. If ſuch a ſociety can be formed, without breaking any of the ties of nature, or diſſolving themſelves from any moral obligation, then may we hope to ſee a people prepared to meet our coming Lord; who ſhall be as a bride adorned for her huſband, whoſe preparation will be matter of joy to the friends of the bridegroom, when called to the marriage of the Lamb. Rev. ix. 7. At ſome future opportunity I mean to enter more particularly into the nature and deſign of the ſeparation hinted at, till when I remain,

Your brother and ſervant,
In the bonds of peace,
AN OCCASIONAL CORRESPONDENT.

THE

THE MORALIST.

No. I.

I KNOW not whether the endeavours I have formed a resolution to uſe, for the promotion of that which I conſider to be the true intereſt of ſociety, will be acceptable to the Editor of the Univerſaliſt's Miſcellany; but if the little capacity with which it has pleaſed the beneficent Author of the univerſe to bleſs me, has not much miſtaken its object, every attempt to cheriſh humanity in the breaſt of men, and eradicate thoſe impulſes of an evil tendency, which habit rather than nature has made familiar, will meet with a kind reception.

It is unfortunate that calls of a temporal nature have precluded thoſe ſearches which might have rendered me a more worthy correſpondent, but as I have accuſtomed myſelf to conſider Man a creature of a two-fold eſſence, ſo it muſt neceſſarily follow he has a double duty to perform. To the Creator all muſt yield obedience in the obſervance of thoſe duties which Chriſtianity requires—To the creature, while the protecting power of Omnipotence ſhall bleſs us with our preſent exiſtence, we have alſo duties to diſcharge, nor will it be denied me, that the God who aſſigned me this exiſtence will look indifferently on the uſe of thoſe faculties, to each of which he has ordained a proper object for its exerciſe. Your excellent definitions of thoſe paſſages of the Old and New Teſtament, which weak minds might have miſconſtrued, and enthuſiaſtic phrenzy miſrepreſented, render you deſervedly reſpected by all good men; but compliment to the noble mind is an inſult—you do your duty, nor need you any ſuperior gratification than your own feelings, and the proſperity of your honeſt endeavours. I have had the pleaſure of peruſing the numbers of your Miſcellany, as they have progreſſively appeared, but my deſire of becoming a correſpondent, although it has been encreaſed, yet no preſent opportunity has offered for its gratification. God having bleſſed me with permiſſion to enter upon another year, I promiſe myſelf through his mercy to afford a humble contribution to your work, under the title which I have preſumed to affix to this paper; and ſhall endeavour, as occaſion preſents itſelf, to introduce and illuſtrate ſubjects in which the intereſts of humanity may be beſt engaged, and the feelings of benevolence and virtue find ſome gratification.

Inferior

Inferior as my labours will be to the taſk you ſo worthily perform, they will ſtill hold their place, and make up a part of that wonderful combination which is the proper object of human obſervation, and which in its ſeaſon will be conſidered as a little link to connect the great chain by which ſociety is united upon earth.

My reſolution had ſcarcely been fixed to ſolicit permiſſion to become your correſpondent, ere I became at a loſs for a firſt ſubject, wherein I might be properly introduced into the Univerſaliſt's Miſcellany; but alas! I had but taken a ſecond turn acroſs my chamber, when that miſery preſented itſelf to my view which, though it is too familiar to the ſight in this great town, engages ſomething leſs of the boaſted philanthropy of its inhabitants than is conſiſtent with the opulence of ſome, and the feelings which are the proper inmates of the human heart. By the Poet who was more admired for the juſtneſs of his remarks, than for the urbanity of his manners, we are taught that, "The proper "ſtudy of mankind is man."—Now though the ſentiment may be ſomewhat too confined, in a religious light it has its beauties, and well applied, is capable of wafting the mind to contemplations of a much more elevated nature: the object I am about to deſcribe, was of this kind:—The plentiful board which the goodneſs of Providence had enabled me to ſpread before my family, had been newly removed, and the parings of ſome potatoes thrown out at the door, when a venerable looking man, who bore thoſe marks of a long exiſtence, which are not to be counterfeited, approached the ſpot where that which even œconomy would have conſidered uſeleſs had been thrown; he caſt his eyes around him as if dreading an obſerver of the degraded ſtate to which he ſeemed to fancy himſelf reduced. He did not perceive himſelf ſeen, knelt down, picked up the wretched fragments I have named, and having placed in the middle of his hand the tattered remnants of an handkerchief, which at leaſt had cleanlineſs to recommend it, he made it the receptacle of his intended meal, with which, aſſiſted by the other hand, he eagerly fed himſelf, and might in truth be ſaid rather to devour than eat. As if dreading the effects of unſatisfied hunger, he reſerved out of his poor allotment ſomething for future neceſſities, and then betook himſelf to a pump hard by to ſatisfy his thirſt. There was not the appearance of a common beggar; but of that real miſery which ſeeks rather to diſguiſe than to diſplay itſelf. To have felt for this object

ject, it would have been neceſſary to have ſeen him; to have ſeen and not have felt, would have been impoſſible, even for a mind intimate with calamity; and the mind of him muſt have been debaſed indeed, who could withhold his immediate thankſgiving to the Creator of all things, that he himſelf was ſtill above the miſeries he had ſeen; a conſolation which would men but accuſtom themſelves to view thoſe more lowly ſtationed than themſelves, inſtead of panting for the eaſe they fancy the opulent to poſſeſs, would render all men comfortable, and the minds of many contented. Is it not grievous to conſider that altho' "the high, the low, the rich, "the poor, were created by the ſame Almighty Power, and "ſent into the world for the aid, protection, and ſupport of "each other," theſe diſtreſſes ſhould remain unremedied? Why, they are ſo, and what might afford a remedy, may, with your permiſſion become the ſubject of ſome future paper; at preſent, I can only contemplate the voluminous and inexplicable ſtate of the Poor Laws, in a country on all hands allowed to poſſeſs much talent and ſome virtue. But it is a miſery to the wretched, and a vice in the empire, that on ſome occaſions more ſhould have been ſpent in aſcertaining the proper ſettlement of one pauper, then would provide a maintenance during the ſhort period his miſery had left him to exiſt.

Your approbation of the various ſubjects I intend to embrace, will be ſhewn either by your inſerting or rejecting my papers, and I truſt I may hereafter become worthy to ſhare your eſteem.

REFLECTIONS UPON PROPHECY.

WHEN the nature and deſign of prophecy is attentively conſidered, it certainly muſt have a tendency to confirm the Chriſtian's hope, becauſe ſo many irrefragable inſtances of the accompliſhment of various predictions are upon record, that it is impoſſible to be miſtaken reſpecting them.

Such parts of prophecy as remain unfulfilled, generally have reſpect to the mutations that remain to take place in the earth, whereby the grand enemy to Chriſt's Glory will be deſtroyed, the veil of obſcurity removed from the eyes of profeſſors, and the way laid open for the eſtabliſhment of the

the kingdom of Jeſus above all the kingdoms of the world.

The predictions which relate to theſe events, notwithſtanding they are couched in ſtrong figurative language, are not difficult to underſtand, but the events themſelves are certainly the only true expoſitors for which we ought to wait, rather than to place any reliance upon the pretenſions of viſionary men, who frequently aſſign periods for the accompliſhment of certain events which no concurrent circumſtance confirms; and, indeed it is no wonder their ſchemes ſhould fail, ſeeing God has wiſely concealed from the view of men the particular circumſtances of the things foretold. as to time and place, until the period of their fulfillment, when every difficulty will vaniſh and the things intended be ſo clearly manifeſt as to eſtabliſh on the firmeſt ground the Chriſtian's faith; whether it reſpects his promiſes, or threatenings, for heaven and earth ſhall paſs away, but not one jot or title of his word ſhall fail.

To ſhew this in the ſtrongeſt point of view, we need only take a retroſpect of the attempts of the declared enemies of truth to falſify the very predictions they have ſeen fulfilled; witneſs the fruitleſs and wicked attempts of Julian (the Apoſtate) who was miraculouſly prevented from rebuilding the Temple at Jeruſalem.

Notwithſtanding the ſceptics of the preſent age ſhut their eyes to the events that are daily fulfilling, that circumſtance, inſtead of invalidating, confirms Prophecy; for Daniel was told, "the wicked ſhall not underſtand," but the wiſe (righteous) do, and the way by which they acquire an underſtanding of theſe things is by comparing God's providence with Prophecy, particularly in the exerciſe of his retributive juſtice.

Although objections may be brought againſt the ſtile in which prophecy is expreſſed, they will not long remain; when it is conſidered a general clue is given for the proper underſtanding of the figures, by the predictions already fulfilled, the language in moſt caſes being the ſame; whether couched under the idea of earthquakes, or the darkening of the heavenly bodies, both which intend the deſtruction of the policy and government of ſtates, or ſuch mutations as are tantamount thereto. A very ſtriking inſtance of this preſents itſelf in the late Revolution in France, more particu-

larly in the total abolition of titles there, repreſented in prophecy under the idea of ſlaying ſeven thouſand men, or names of men, Rev. xi. 13. It is uſually underſtood that when a definite term is uſed, particularly a perfect number, ſuch as ſeven, it means an abſolute deſtruction. And as it is alſo noted that the tenth part of the city fell, which is one integral part of the whole, I conclude the expreſſion points out not only the ſeparation of France from the Romiſh hierarchy, but alſo from the general intereſt of the other powers, on which account every attempt to eſtabliſh kingly power there, will prove as fruitleſs as that of Julian to rebuild Jeruſalem.

Prophecy is not only ſealed from the world at large but ſome parts are cloſed from the eye of Chriſtians until the time of the end, on which account they ſhould ſtedfaſtly look at thoſe things as they unfold, as a confirmation of the hope that their redemption draweth nigh. It would be arrogant to pretend to determine what was uttered by the ſeven thunders which John was not permitted to write down, I will therefore merely hazard a conjecture, that they had reſpect to ſome judgments to be inflicted on France and ſome other kingdoms of Europe, uttered by ſome of the firſt reformers and their ſucceſſors, ſome of which ſo generally corroborate the general ſcheme of prophecy, as to ſanction ſuch an opinion.

As the Chriſtian and Antichriſtian Church may be conſidered to be ſettled in Europe, in that quarter we ſhould look for the theatre of action, for there are the feet of Daniel's image placed, that was to be deſtroyed by the ſtone cut without hands from the mountain; a part whereof is fulfilled as an earneſt of the accompliſhment of all, after ſome further mutations. Yet a little while, and the city which conſiſted of ten parts will be divided into three, but it is to be feared greater woes will be experienced than we have ſeen already inflicted, of what nature time muſt declare. A partial accompliſhment of this prophecy, appears to me to have taken place by the diviſion of the Chriſtian Communion, which, at this moment, conſiſts of Papiſt Calviniſts and Lutherans; but when the full accompliſhment takes place, the Son of man will be at the door.—Even now the voice ſaith, "Come "out of her my people, that ye be not partaker of her ſins, "and that ye receive not of her plagues."

ON

ON ELECTION.

(Continued from page 531, VOL. I.)

DEAR SIR,

IN further diſcuſſing the ſubject recommended by your Brighthelmſtone correſpondent, there are two propoſitions which I ſhall endeavour to keep in view and ſubſtantiate. They are the following:

1ſt, *The moſt high* GOD *hath, of his ſovereign will and pleaſure, choſen a part of his creatures to ſtand in a peculiar relation to himſelf, and to enjoy peculiar bleſſings.*

2d, *The great Jehovah, in electing a part of his creatures, had in view the happineſs of all his creatures: the relation and bleſſings to which he elected his peculiar ones, were intended to open the way for his univerſal goodneſs to be fully diſplayed, and ultimately to bring about the happineſs of the whole creation.*

In ſtating the doctrines of election and peculiar grace, it is not enough to prove that no injury is done to the whole by a part being choſen, and the ſpecial favours beſtowed upon them; it is neceſſary to ſhow that the particular deſigns of God, and his ſpecial operations, are in perfect harmony with his univerſal goodwill, and his immutable deſire of the happineſs of all his works: this, and this only, can make ſuch deſigns and operations appear worthy of the God of love. We ought never to repreſent the benevolent Parent of the univerſe as a capricious, or partial Father, ſo fondly attached to one part of his great family, ſo entirely occupied with their concerns; as to forget the reſt, and neglect their happineſs; but rather as combining all his works together in one ſtupendous whole, and ever purſuing the good of the whole by all his operations in every part.

The deſign of the preſent letter is to illuſtrate and eſtabliſh the above propoſitions, by conſidering the Lord's choice of Abram, and his promiſe to him. As the reader goes on, he will diſcover my reaſons for ſelecting the caſe of Abram, as the baſis on which I mean to eſtabliſh the doctrines of peculiar grace and univerſal goodneſs, to ſhow their agreement and co-operation with each other.

The choice of Abram, and the peculiar favour manifeſted to him, ſtand on record as the firſt inſtance, at leaſt after the flood, of an individual man being ſelected by God to ſtand in a peculiar relation to himſelf, and to enjoy the ſpecial manifeſtations of his grace. After the deluge, when Noah offered his ſacrifice, Jehovah expreſſed his good will towards the whole human

human race, indiſcriminately, which ſhould deſcend from him. He entered into covenant with Noah and his ſeed, which comprehends all mankind ſince that time. This covenant has never ſince been abrogated, never diſannulled by any peculiar manifeſtations of grace to, or covenant made with, either individuals, or nations; but as God is in one mind, and all his works and ways make but one complete ſyſtem of divine wiſdom and goodneſs, ſuch peculiar manifeſtations and covenants muſt be in purſuance of that good will which he had diſcovered prior to ſuch manifeſtations and covenants, and the good will, before manifeſted, continues the ſame through all ſucceeding diſpenſations: of this God hath given us a faithful witneſs in the heavens, his bow in the cloud, a token of his everlaſting covenant between him and all fleſh. Under this view, God ſtands in a covenant relation to the whole world. Before the calling of Abram, we do not read that any one of the human race had a ſuperior claim given him to the divine favour above another, on the ground of mere grace, conſequently in beginning here, we begin where the ſubject firſt opens to our view.

The Lord's choice of Abram, and the bleſſings promiſed to him, did not relate to his individual perſon merely, but extended to his poſterity, both natural and ſpiritual ſeed: to him and to his ſeed were the promiſes made, and related principally to Chriſt, Gal. iii. 16. The Jews, notwithſtanding their fall, as touching the election, or God's choice of them in their fathers, are ſtill beloved for the fathers' ſakes, Rom. xi. 28. The bleſſing of Abraham comes upon the Gentiles, who believe, through Jeſus Chriſt, they too are his ſeed, and heirs according to the promiſe, Gal. iii. 14, 29. The promiſe to Abram is laid in the ſcriptures as a foundation-ſtone, on which all the ſucceeding diſpenſations of grace are brought forward and made to ſtand: whatever peculiarities exiſted under the Jewiſh, or now exiſt in the dealings of God with individuals under the preſent diſpenſation, if their exiſtence be in purſuance of the promiſe made to Abram, ought to be conſidered as exiſting for the ſame purpoſes, and deſigned to anſwer the ſame ends as Jehovah avowed when he firſt gave that promiſe. If, therefore, we can prove that Abram's being choſen of God, that all the Moſt High promiſed to do for and beſtow upon him, was intended to make him a bleſſing to others, to make bleſſed, or happy, all the families of the earth through him, we ſhall in effect prove, that the election of the houſe of Iſrael, and of New Teſtament believers, all the peculiar bleſſings

bleſſings beſtowed upon either the one or the other, muſt be intended to make thoſe, who are ſo choſen, a bleſſing to others, and ultimately to terminate in the happineſs of all mankind.

Notwithſtanding the exemplary puniſhment inflicted upon the antideluvians, the wonderful preſervation of Noah and his family and the gracious covenant made with him and all fleſh, it appears that his poſterity ſoon degenerated from the knowledge of the true God, and ſunk into idolatry. Paul hath given us a moſt affecting deſcription of the dreadful ſtate of the Gentiles, and the alarming conſequences of their not loving to retain God in their knowledge, Rom. chap i. In the days of Abram, idolatry, it ſeems, was making rapid ſtrides in Aſia, even his family and kindred were infected therewith, they ſerved other gods, Joſh. xxiv. 2. The Sovereign of the univerſe, that the knowledge of his name might not be utterly extirpated from among men, and that a way might be opened for his abundant mercy and grace to be manifeſted to, and enjoyed by his creatures, fixed his choice upon Abram, called him, by a ſpecial manifeſtation of his will, to leave his father's houſe and his kindred, gave him a promiſe ſo extenſive, that though it has been accompliſhing ever ſince, it ſtill remains to have its full and ultimate accompliſhment in the ages to come. Awful and affecting as the Apoſtle's deſcription referred to above may be, it is not eaſy to conceive how much more dreadful the ſtate of mankind would have been, had not the God of grace interpoſed by the calling of Abram, and by the diſpenſations of his grace to him, and to his ſeed; through which the light of divine truth, and the means of ſalvation and everlaſting happineſs have, in ſucceſſive periods, been afforded to the world. We can form no juſt eſtimate of the advantages reſulting from the peculiar diſpenſations of divine grace to the creation at large, unleſs we trace them to their final iſſue, and contemplate them as ultimately terminating in the Univerſal Reſtoration. Such a view of the ſubject completely obviates all the difficulties which have ſo long clogged the doctrines of election and peculiar grace, which, I think, cannot be obviated on any other ground, and anſwers the objections of deiſts to the ſcheme of divine revelation, as being narrow, partial, and unworthy of the Father of the univerſe.

That Jehovah's choice of Abram, his calling him, and the promiſe made to him, were peculiar and diſtinguiſhing favours I think no man can deny, Gen. xii. 1, 2, 3. Will any man

man attempt to deny the peculiarity of the Lord's dealings with Abram, the diſtinguiſhing nature of the favour of God manifeſted to him? If any one be diſpoſed to attempt ſuch denial, let him inform us to what other perſon at that time Jehovah afforded ſuch a revelation of himſelf as he did to Abram, on what other perſon he beſtowed ſuch favours as he beſtowed on him. If the peculiarity of the divine manifeſtations afforded to, and favours beſtowed upon Abram be acknowledged, the doctrine of diſtinguiſhing grace, or peculiar favour, is at once admitted, and my firſt propoſition eſtabliſhed. Let us ſee if the ſecond will not derive equal ſupport from the above paſſages.

God did not ſay I will bleſs thee, merely for thy own emolument, that thou mayeſt be the excluſive recipient of my favours, and while I bleſs thee, I will curſe the reſt of mankind, make them a foil in the exibition of creatures, that my curſe upon them may make my bleſſing upon thee more conſpicuous, that the everlaſting ſhades in which I place them, may make thy ſituation the more luminous; but *I will bleſs thee, and make thee a bleſſing*; as much as to ſay, every bleſſing I beſtow upon thee ſhall be a benefit to others. Jehovah ſaid, *I will make of thee a great nation, and I will bleſs thee, and make thy name great.* The great nation referred to was not to impoveriſh the world by their greatneſs, was not to be made great by a charter from heaven, confining the treaſures of divine grace as a monopoly to them, was not for their aggrandizement to exhauſt the means of infinite love, ſo as to leave no divine favour for others to enjoy; their name was not to be made great through everlaſting clouds and darkneſs being made to reſt upon the names of all others. Nothing like this is expreſſed in the paſſage: all their bleſſings, all their greatneſs, God intended as means of their being made a bleſſing to others; and when they ſhall arrive at the higheſt pitch of their greatneſs, they will be a far greater bleſſing to the world than they have ever yet been. Rom. chap. xi. Jehovah added, *I will bleſs them that bleſs thee, and curſe him that curſeth thee*; *and in thee ſhall all families of the earth be bleſſed.* Not that I will bleſs the one, and curſe the other, from a partial attachment, a doating fondneſs to thee; but the bleſſing and the curſe are ſubordinate to the great end of bleſſing all families of the earth.

That the latter part of the promiſe to Abram can never be fulfilled, until the univerſal reſtoration takes place, is to me evident. All families of the earth muſt comprehend all the inhabitants

inhabitants of the earth, then, and ever ſince. It is not ſaid ſome individuals of every family, but families collectively are ſpoken of, which includes all the branches of each family, however ſince multiplied, ſcattered, or extinct: and the whole collection of families is comprehended in the words. It is not ſaid, may be bleſſed, ſhall have an opportunity of enjoying bleſſings, ſhall be bleſſed if they do this or that; the language is poſitive without reſtrictions or limitations, *ſhall be bleſſed.* What is meant by the bleſſedneſs here promiſed we ſhall not now particularly enquire, but barely obſerve, that ſurely none will ſay that either endleſs miſery, or total annihilation can be the thing ſpoken of, or that any perſon can be actually bleſſed any further than he is made happy. That ſome of the families of the earth have been totally cut off in their ſins, that part of all the families of the earth have died in the ſame ſtate none can deny. If ſuch lapſed creatures never be reſtored, how can the promiſe be eſtabliſhed in its full extent?

Fearing I may have made this letter already too long, I haſten to conclude, and will ſtudy greater brevity in my next.

I am, DEAR SIR,

Your's in ſincerity and truth,

Jan. 13, 1798. R. W.

Letter from a CLERGYMAN *in the Country.*

MY DEAR FRIEND,

Nov. 15th, 1797.

I AM happy to inform you, that (through the good hand of God upon us) Mrs. —— was ſafely delivered of a daughter on Tueſday morning, about three o'clock. Her labour was remarkably ſhort, and even during the time it laſted, by no means ſevere—ſhe was not really ill more than a quarter of an hour, and bleſſed be God hath ſince been, and is now in a very comfortable ſtate. The child is alſo well. We bring our little ones into the world children of wrath, but cannot make them children of grace—this is the alone work of God, whoſe province it is to make dry bones live. All that we can do is to give them good inſtruction, and water that inſtruction with our prayers, that God would render it effectual, and bleſs the riſing branches round about our table, and make them as trees of his own planting, that they may ſpring up and grow as the lign aloes, or as willows

by

by the water-courſes—that our children which are his by nature, may be ſons and daughters of the Lord Almighty by grace. O may his richeſt ſpiritual bleſſings reſt on yours and mine! May the dew of heaven fall on our little hill of Gilboa, and may our children be his children by adoption and grace—and if children, then certainly heirs of God and joint heirs with Jeſus Chriſt.

My opinion of Mr. Wincheſter's ſentiments remain the ſame. I ſee no argument of his ſufficiently ſtrong to overturn my former creed reſpecting the eternity of future puniſhment. What our bleſſed Lord ſaid of Judas, "that it were good for him if he had never been born," is ſo very forcible, that (at preſent) I think he would not have uſed ſuch a ſtrong expreſſion was Judas to have been reſtored, even after millions of years, to the joys of his ſalvation. I ſhall, however (God willing) reconſider the ſubject, as I think it an important one, and it would rejoice my heart to be aſſured Mr. W. is right. The Lectures you have kindly ſent I ſhall read with great attention, as I have, and ſhall again his other book, and at the ſame time ſhall not fail to apply to the Fountain of all wiſdom and knowledge, imploring him, that if I am right, to keep me from error, and if wrong, to teach me the truth. One thing, however, you agree with me in, that the belief or diſbelief of Mr. W's tenets reſpecting future puniſhments is not neceſſary to ſalvation. The truth that is ſaving I hope through God's mercy I have. I may truly ſay the Lord hath made my darkneſs to be light, and that he hath ſhined into my heart to give me the knowledge of himſelf in the face of Jeſus Chriſt. It is my earneſt prayer that the great Head of the Church would keep me always under his divine teachings and make me an able miniſter of the New Teſtament, that I may be an humble inſtrument in his hands of turning many from Satan unto him; that the Lord may honour my labours in giving me ſouls for my hire and ſeals for my cure, which may be my crown of rejoicing in the great day. Many ſeals he hath (bleſſed be his name) already given to my miniſtry. The number hath much increaſed ſince you was here, and is ſtill increaſing notwithſtanding all oppoſition. The Lord will work and none ſhall hinder him. As it was ſaid of old, "the blood of the martyrs is the ſeed of the Church, and ſo I may ſay of this place and neighbourhood; the more oppoſition the more the Goſpel thrives. Several have lately joined the poor deſpiſed *Whitfieldites* as we are called, and among them two of the

the moſt inveterate enemies to the croſs of Chriſt. I could write more but my paper is nearly filled—ſo muſt conclude with my beſt love to your wife, and I am in the bonds of the Goſpel your very ſince friend and brother.

Quotation from the Arminian Magazine.

No. 26, Pitfield Street, Hoxton.

MR. VIDLER,

BEING informed that you ſome time ago heard a preacher at the New Chapel, charge the Univerſaliſts with ſubſtituting hell torments for ſalvation, inſtead of the blood of Chriſt. Give me leave to turn the charge upon themſelves by referring you to the Arminian Magazine, for June 1784, No. 78, page 323—4. Title, 'God's univerſal love—the Father of Spirits—the Redeemer of mankind—the lover of ſouls, refuſes his firſt graces to none; enlightens every man that comes into the world, and prevents all the loſt ſons of Adam, by his divine inſpiration; but when they deliberately reject his attractions, ſhut their eyes to his illuminations and reſiſt all his internal motions; he withdraws the ſalutary operations as uſeleſs, and proper only to harden their hearts, and augment their condemnation. He never abandons the creatures until they abandon him; and becauſe he cannot do violence to their freedom without deſtroying their natures; he never acts upon lapſed intelligences by omnipotent, irreſiſtible decrees. For this reaſon it is, that he allows corrupt reprobate minds, to follow the deliberate choice and voluntary bent of their own hearts, till they die impenitent, *knowing that it is impoſſible to reclaim them, otherwiſe than by infernal pains and hell torments. This is the terrible and beautiful ſyſtem of nature and grace* which the Predeſtinarians have turned into particular preferences, preterition, and fataliſtic decrees, which render vice inevitable, and God the author of of our eternal miſery.

I am, &c. yours,

Sep. 9th. 1796.

J. CUE.

THOUGHTS ON THE TENDENCY OF DEISM.

To the Editor of the Univerſaliſt's Miſcellany.

SIR,

By inſerting the following thoughts on Deiſm, if you think them worthy of a place in your *Miſcellany*, you will much oblige,

No. 14, Little Ruſſel Street, Auguſt 19th, 1797.

Your's, &c.
J. H. PRINCE.

IT is not my intention in this little Eſſay, to enter into a defence of revealed religion, nor to combat the many ſophiſtical arguments that have been adduced by ancient and modern Deiſts, to overturn the whole fabric of Chriſtianity; the many able defences already extant, by writers poſſeſſed of far greater abilities than myſelf, having rendered ſuch an attempt in my opinion needleſs. I ſhall only make ſome brief reflections on the nature of *deiſm*, and the character and conduct of the *m dern Deiſt*: that being a ſubject on which the majority of thoſe writers have but very ſlightly, if at all touched.

Infidelity and immorality are nearly allied together, of which we have occular demonſtration in the lives of thoſe who have imbibed principles of this nature; though I grant there are exceptions of individuals, who can boaſt of their morality, and tell us (what indeed is very true,) "that it is the fair fruit which ſprings from the tree of *natural religion*," and alſo (what is not true,) "that *revealed religion* cannot produce better." When principles of this nature are diſſeminated, it becomes us to ſhew their fallacy and expoſe them to the world, to hold them up as the objects of our abhorrence and rejection, on account of their direct influence when received, to ſap the foundation of virtue—to undermine true religion, and conſequently to diſhonour God. The man who ſteps forward on this arduous important taſk, has reaſon to expect, and moſt certainly will have, in a greater or leſs degree, the bleſſings of the Almighty: who will own ſuch works to the reſtraining, if not to the total abolition or extermination of ſuch ſentiments, which we cannot expect, from the ſtate of the world and nature of things, ſince there always have been, and perhaps always will be, ſome enemies to the moſt refined ſyſtems,

tems, and ſome broachers of the moſt abſurd ſentiments; the former of which, perhaps, is wiſely permitted by the Deity to keep in exerciſe the talents of his people who always have been, and I truſt always will be, ready "to give a reaſon of the hope that is within them," and to draw forth thoſe evidences of the authenticity of their religion, which never would have appeared had not that religion been called into queſtion: and the latter to try the faith of the Chriſtian, who is in great danger, if not rooted and grounded in, and well acquainted with, the evidence of religion, of being drawn away by infidelity which is permitted to exiſt, that the trial of their faith might be more precious than that of gold, and which, if it ſtands the trial, enſures to the Chriſtian a great recompence of reward. Infidelity would ſoon overſpread our land, and completely envelope in worſe than Egyptian darkneſs, were it not for thoſe publications which are of the greateſt utility poſſible, and which under God are the means of retarding its progreſs, and at leaſt ſerve as an antidote to the fatal poiſon of it.

If we take but a ſuperficial view of natural and revealed religion, we ſhall ſoon diſcover the advantages of the latter, over the former. Natural religion does indeed lay a moral obligation upon man, and teaches him his duty to man; but what natural religion does imperfectly, revealed religion does maſterly. The duties of the ſecond table, or in other words the duties we owe to our neighbour, are all compriſed in that comprehenſive ſaying of Chriſt, *Thou ſhalt love thy neighbour as thyſelf.* So that we may ſay there is more to be learnt from a few words of that book, ſo deſpiſed by modern infidels, than from the whole *book of nature.* This might be ſufficient of itſelf, to ſhew the ſuperiority of revelation over natural religon, for as a late elegant writer in defence of revelation obſerves, "man has need to be taught his duty in the moſt direct manner poſſible, for his time on earth is ſhort, and if he muſt be obliged to read the great book of nature, or creation through, and underſtand it well in order to learn his duty to God and man, few men will ever be found to have ſufficient time, abilities, or means to attain this knowledge. And if a man ſhould ſpend *a thouſand ages* in the ſtudy of the creation, he could find out nothing in practical religion, more than he might learn in an hour, by reading in the bible; hence the inconceivable advantage of

ſtudying the Scriptures, wherein our duty is ſo plainly revealed."

Beſides if natural religion teaches us but imperfectly *our duty to man*, it leaves us ſtill more in the dark reſpecting our duty to God. Nature, indeed, proclaims aloud "there is a God," and every one has a natural conviction that it is right to worſhip him; witneſs the heathens of all climates, whom I believe, without exception, worſhip a ſomething *as their God*; but revealed religion alone has given us a clear diſcovery of the nature and attributes of that deity, ſo univerſally acknowledged, and pointed out the true method of worſhiping him acceptably. *God is a Spirit, and they that worſhip him muſt worſhip him in Spirit and in truth*, is the language of Inſpiration. But even thoſe few Deiſts among us, who have not caſt off morality, are at leaſt chargeable with, and highly culpable for *a neglect of the worſhip of God*, and a total deviation from the duties of the firſt table, which teach them, (as they affirm their natural religon does; and would to God if it does, they would obey its teachings) to worſhip, to reverence, to obey him in all things.

It is an obſervation I have made, and perhaps it has not altogether eſcaped the notice of others; that our modern Deiſts, or the greater part of them, have a particular propenſity to abſent themſelves from public worſhip: how can it be otherwiſe indeed? Can we expect them to liſten to truths which they deſpiſe? By no means, except it be to criticiſe on them, and ridicule the ſimple faith of the Chriſtian who is determined to believe what God hath revealed, tho' in ſome inſtances he is not at preſent in a capacity to comprehend the whole of ſeveral revealed truths, yet he is enabled to diſtinguiſh between thoſe things that are *incredible* and thoſe which are merely *incomprehenſible*; and, as in Providence where he cannot unriddle, he learns to truſt, ſo in grace, where he cannot underſtand he learns to adore. But thoſe who ſet up their *reaſon* in oppoſition to *faith*, and ſuppoſe that this ſublunary ſpark (as Dr. Young emphatically ſtiles it) is ſufficient to comprehend all *neceſſary truths*, and that thoſe which it cannot comprehend are of conſequence to be rejected, make a grand miſtake as well as act inconſiſtent with other parts of their conduct: for they are obliged to believe many things in nature, which the utmoſt ſtretch of their *boaſted reaſon* cannot fully comprehend, ſuch as the growth

of

of plants, the formation of the body, the union of the body and ſoul, &c.

Even Lord Bolingbroke will confeſs this much, and admit that there are many appearances in the phyſical and moral ſyſtems, which cannot be fully comprehended, *yet* are not repugnant to any excellency of the Supreme Being, (and conſequently not incredible) but that I may not do injuſtice to ſo eminent a writer, I will tranſcribe his own words, as they contain a conceſſion not often to be met with in the writings of Deiſts.

"There are many appearances no doubt in the phyſical and moral ſyſtems, which may paſs for *myſteries*, becauſe we cannot fully comprehend them; but there is nothing in either of theſe," (and I may add or in any of the doctrines of revealed religion) "repugnant to any excellency which we ought to attribute to the Supreme Being WE CONFESS OUR IGNORANCE BUT WE DO NOT THEREFORE CALL IN QUESTION THE DIVINE ATTRIBUTES, nor diſbelieve thoſe ſyſtems to be his work, nor the law of nature to be his law." Vide Lord Bolingbroke's Letter occaſioned by one of Archbiſhop Tillotſon's Sermons, in his Lordſhip's works, Quarto Edition.

Faith teaches nothing *contrary* to, though above *reaſon*; the latter has more to do with Chriſtianity than the Deiſts are perhaps aware of. They ſay our ſyſtem ſhuts out reaſon, and pretend to monopolize that neceſſary article to themſelves; but to ſuch I would addreſs myſelf in the language of the great Dr. Young, who ſhews us the happy effects of a combination, of *reaſon* and *faith*, which the Chriſtian ſyſtem allows.

"Ye pompous ſons of *reaſon*, idolized
"And vilified at once; of *reaſon* dead,
"Then deifyed, as monarch's were of old.
"Wrong not the *Chriſtian*, think not *reaſon* yours?
"'Tis *reaſon*, our great maſter holds ſo dear,
"'Tis *reaſon's* injured rights, his wrath reſents;
"Tis *reaſon's* voice obey'd, his glories crown;
"To give loſt *reaſon* life, he pour'd his own.
"BELIEVE, and ſhew the *reaſon* of a man,
"BELIEVE, and taſte the pleaſure of a God;
"BELIEVE, and look with triumph o'er the tomb,
"Through *reaſon's* wounds alone thy faith can die."

I was

I was insensibly led into this digression from the mentioning of a phrase which the DEISTS and FREETHINKERS of the age we live in, are very partial to—I mean REASON. But to return; the gentlemen I have been speaking of, are not only liable to a propensity of absenting themselves from the public worship of God, (which the before-mentioned reasons account for,) but neglect the worshipping of God in private. I have observed it in several that I have conversed with, that they do not see the actual necessity of the duties of the first table, or those which relate to (and command) the worship of God, neither are they over and above scrupulous in observing the Lord's day. "The whole of religion (say they) consists in doing as you would be done by:" my usual reply, to such an insinuation as this, is generally 'No sir,' that is but the *half* of religion, (though I grant it may be considered as the *best half*, for I look upon *piety* without *morality*, if it were possible to separate them, to be worse than *morality* without *piety*). It takes in our duty to man, but not to the deity: a man may act agreeable to that rule, yet be guilty of defrauding God of that worship which is due from every creature to his Creator."—I can always see, however, that they are willing to dispense with it, and for the most part do dispense with it, which must be also evident to those who dwell under the same roof with any of that description; at the same time candour calls upon me to admit that others are equally apt to neglect those duties; but I mention this defect in them because it arises not from a frailty of conduct merely, but an error in judgment springing from their avowed sentiments, which they allow themselves in.

The only worship which *Deists* approve of, and some of them (I fear not many) condescend to practise, is a mere acknowledgment of God, but as to praying to him in private, or assembling with others for the purpose of public prayer, or to hear his word preached, they leave that for those to do who *believe* in a *revelation*, that dictates and enforces it: and who are timid enough to fear a future punishment for sins of *omission* as well as commission. 'Tis no part of their creed, and *therefore* they do not practise it.

August 12, 1797. J. H. PRINCE.

DEITY

DEITY OF CHRIST.

(*Continued from page* 527, *of* VOL. I.)

SIR,

I NOW reſume the ſubject under debate, by noticing the *little* criticiſm which Mr. Thompſon makes upon the uſe of the Greek article *o*, which, according to the grammatical declenſion in the accuſative caſe is *ton* when joined to *Theon*, as in John i. 1. On this Mr. T. ſays, 'Obſerve the particular diſtinction made between *the God*, with whom the Word was, and the Word himſelf.' The Apoſtle ſays, "In the beginning was the Word, and the Word was with *ton Theon*," *the God*, or the ſupreme ruler: "and the Word was, *Theos*," *a* god, or ruler, i. e. one that had dominion under God. Here are two beings diſtinctly ſpoken of, one ſaid to be with the other in the beginning, and each called God; though with the diſtinction before mentioned in the original, which muſt certainly be intended to keep us from the error of having more gods than one." I aſk, Does Mr. T. mean to impoſe upon his readers? or is he impoſed upon himſelf? Can it be that he ſhould ſuppoſe the uſe of the article *o*, in any of its declenſions, ſhould have the power to point out the Father as the ſupreme God, and the omiſſion of it to the Son, as an inferior God? For the article is ſometimes omitted when *Theos* is applied to the Father, and uſed when the ſame word is applied to the Son; ſee Tit. i. The word Theos, God, occurs four times in the firſt four verſes, and each time without the article in the Greek Teſtament. It is preſumed Mr. T. will not diſpute but that the Father is there meant. According to his criticiſm, therefore, the Father is only called *a* God, not *the* God, by way of eminence. But in Matt. i. 23, where the Son is called *God with us*, there the article is prefixed to *Theos*; as alſo in Heb. i. 9. thy throne O God, &c. ſo that according to Mr. T. the Son is by way of eminence called *the* God, while the Father by way of inferiority is only called *a* God. I only mention theſe as a ſample, but could bring forward more inſtances, if neceſſary.

If Mr. T. is poſſeſſed of ſuch proof of the inferiority of the Son to the Father, it is pity he has made uſe of ſo *low* a criticiſm as the above. I might with much more truth obſerve, that the literal reading of John i. 1. is, "In the beginning was the Word, and the Word was with God, and *God was the Word (kai Theos en o Logos)*. But as I do not think that the

the doctrine of the Deity of Christ rests upon a mere verbal criticism or two, I shall leave the reader to make his own reflections upon this.

Mr. T. like all other gentlemen on his side of the question, talks much of the *unity* of God, and appropriates the name of *Unitarian* to himself and those of his own sentiment. But give me leave to say that I think there is some *deception* in this, because it implies more than is true, for it implies that all who hold the Deity of Christ believe in *two* Gods, and consequently are not *Unitarians*, but *Dualians*. But, Sir, I as much believe the *unity* of God as Mr. T. or any other man, and I think that our Lord has taught me so to do, for he has not only said, 'This is the first commandment, the Lord our God is one Lord, and there is no other God but one;' but he hath also said, 'I and the Father are one.' And when Philip said, 'Shew us the Father, and it sufficeth us:' he said unto him, 'Have *I* been so long time with you, and yet hast thou not known *me*, Philip? He that hath seen *me* hath seen the Father; and how sayest thou, shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works: believe me that I am in the Father, and the Father in me.'

Mr. T. may be possessed of greater intellectual powers than I am: he perhaps understands fully *how* the Father and the Son are *one*, so that he who hath seen the Son hath seen the Father also I confess *I* do not understand it; but with the deepest humility of heart I do what Christ requested Philip to do, *I believe that the Father is in the Son, and the Son is in the Father*, and he that hath seen the Son, hath seen the Father also. And however any may sneer at me for thus believing, yet I can but think I act rationally in it. For, first, I have the most profound reverence for the character and person of Christ. I think his credibility is such as ought to command my faith in every thing which he has said, even though I cannot *fully* understand it. Secondly, I do not fully understand the *mode* of my own existence. I am positive I have a soul, I am sensible of its operations at this moment. I know that my body is not my soul, and I know that my soul is not my body: I know also that my soul and body are *one* man; but how, or by what tie, they are united so as to make one man, I do not know, it is above my reason to comprehend it. Hence I am constrained to believe something concerning my own existence, which I do not understand. If then I find

difficulties

difficulties which I cannot explain, in my own perſon, I do not think it ſtrange that there ſhould be ſomething in the mode of the divine exiſtence which is above reaſon, yet not contrary to it. It is to be preſumed, Sir, that Mr. T. perfectly underſtands the mode of his *own* exiſtence, and that he will clearly explain it to me in his next, and then he may go on and explain the mode of the *divine* exiſtence, and ſhew that there is nothing in revelation that is above reaſon. As to what Mr. T. ſays relative to the mediation of Chriſt in its various branches, there is no diſpute with him on that head: it is even granted that in his whole work as Mediator, there is an inferiority in Chriſt to the Father; but I can by no means come to the ſame concluſion with Mr. T. viz. 'That our Lord is in every ſenſe a derived and dependent being, circumſcribed in his power, and alſo in his knowledge.' That he is not circumſcribed in his *knowledge*, to me appears evident from Heb. iv. 12, 13. "The *Word* of God is quick and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and is a diſcerner of the thoughts and intents of the heart, neither is there any creature that is not manifeſt in *his* ſight: but all things are naked and opened unto the eyes of *him* with whom we have to do.' And John x. 15. 'As the Father knoweth me, *even ſo know I* the Father.' Again, compare Jer. xvii. 9, 10. with Rev. ii. 23. 'The heart is deceitful above all things, and deſperately wicked, who can know it? *I Jehovah* ſearch the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.'—'And all the churches ſhall know that *I am He* which ſearcheth the reins and hearts: and I will give to every one of you according to your works.' Is it poſſible to aſcribe omniſcience to the Father in ſtronger terms than it is here aſcribed to Chriſt.

The paſſage which Mr. T. has quoted to prove that Chriſt is circumſcribed in knowledge will not ſerve his purpoſe, viz. 'Of that day and hour knoweth no man, no not the Son, nor the Angels, but my Father only.' For the Greek word *oiden* has here the force of the Hebrew conjugation hiphel, which in verbs denoting action, makes that action, whatever it is, paſs to another. Wherefore, *eideo*, which properly ſignifies *I know*, uſed in the ſenſe of the conjugation *hiphel*, ſignifies *I make another to know, I declare.* The word has this meaning without diſpute in Cor. ii. 2. I determined, *eidenai*,

to know nothing among you, but Jesus Christ and him crucified, i. e. I determined to *make known* nothing, &c. So in the text, 'But of that day, and that hour, none *maketh you to know*, no not the angels, but my Father only; that is, no man, nor any angel, had received commission to make it known, neither was it in the commission of the Son to make it known, but the Father only, will make it known in its proper time. See Macknight on Mark xiii. 32. Surely there is a great difference between our Lord's knowing a thing himself, and a commission to make it known to others; the latter of which only the above passage refers to.

As for the *power* of Christ, the omnipotence of it appears eminently in the creation of *all* things, to which the Apostle adds, *I y him all things consist.* Col. i. 17. *And he upholdeth all things by the word of his power.* Heb. i. 3.

Mr. T. ridicules the idea of making a distinction between the human nature and divine nature of Christ. But I apprehend without any good reason, for one sacred writer says, Christ is *God with us.* Another says, this is a part of the mystery of godliness. *God manifest in the flesh.* And another says, that the *Word*, who was God was made *flesh*, and dwelt with us. Surely these things fully justify us in making a distinction between his human and divine natures, and ascribing that to each, which is proper to them. Mr. T. allows Christ to have a nature which is superior to humanity, although he denies his deity; let me ask him, did this superior nature (this nameless something in the mediator's person, which is *neither God, angel, nor man*) did it die? did it rise again, &c. if not, must not Mr. T. make a distinction between the *superior* and *inferior* natures of our Lord? If so, what advantage has he over the plain simple Christian, who believes what the Scriptures say of the Son in human nature, viz. That he is God with us. That Mr. T does make a distinction between the superior and inferior natures of Christ is evident, for he says, 'I agree with the Queriſt that Christ existed before he was made flesh, or rather took flesh on him.'

Mr. T. says also, 'that Jesus was very cautious of making known his divinity:' and hence he infers that 'He did not intend it should be known, but let us see whether our Lord was so cautious on this subject as Mr. T. insinuates.'

Did the Jews think him so cautious? There were as zealous for the *unity* of God as any modern Arian, Unitarian, or Socinian can be, and from this very zeal they charged our Lord with blasphemy. In John v. 18. They sought to kill him,

him, 'becauſe he had ſaid God was his Father, making himſelf equal with God.' And what did he do when this charge was brought againſt him? Did he rend his cloaths and ſhew an abhorrence of it like Paul and Barnabas at Lyſtra? See Acts xiv. No. He ſtill maintained his claim. See the following verſes to the 30th.; in which, although he point out his inferiority to the Father, in his office capacity as mediator, yet he declares that whatſoever things the Father doth, theſe alſo doth the Son likewiſe. And aſſerts, 'That men ſhould honour the Son, *even as* they honour the Father.' And if this be not a claim to deity, I know not what is. I can but think that the Jews underſtood our Lord as making ſuch a claim, and that the reply to them fully admitted it. The ſame charge was brought by them. John x. 30. Where Jeſus ſaid, 'I and my Father are one. Then the Jews took up ſtones again to ſtone him. Jeſus anſwered, many good works have I ſhewed you from my Father—for which of theſe works do you ſtone me? The Jews anſwered him, ſaying, for a good work we ſtone thee not: but for blaſphemy; and becauſe that thou, being a man, makeſt thyſelf God.' Our Lord mentions three things in his defence which follows. Firſt, that the word *God*, had been uſed in the law in application to men. Pſalm lxxxii. 1. 6. 'Jeſus anſwered them, Is it not written in your law, I ſaid ye are gods? Secondly, That in his mediatorial office, he was greater than any of thoſe to whom the word God had been applied. 'If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; ſay ye of him whom the Father hath ſanctified (ſet apart) and ſent into the world. Thou blaſphemeſt, becauſe I ſaid I am the Son of God? Thirdly, he goes higher and aſſerts, That he *doeth the works of the Father*, and that the Father was in him, and he in the Father. As an explanation of which, ſee John v. 17. 'My Father worketh hitherto, and I work,' and 19. 'Whatſoever things he (the Father) doth, theſe alſo doth the Son likewiſe.' From the whole I conclude, that laying claim to the ſame honour with the Father, ſaying that the Father was in him, and he in the Father; that the Father and he were one, and whatever works the Father did, the Son did the ſame; all this I ſay was ſo far from ſhewing that the Jews were miſtaken, when they ſaid he made himſelf *equal with God*, that it had an evident tendency to confirm them, in their views of his divine maſter. Let me add that Paul had the ſame views of his divine maſter,

for he says that He, being in the form of God, thought it not robbery to be equal with God, (or to be as God.)

Lastly, give me leave to ask, will Mr. T's sentiments contribute much to establish the doctrine of the Divine Unity? He says that Christ is *a* God, but the Father is *the* God. Are there not then two Gods? The one greater than the other?

I am, Sir, Yours,

CHRISTOPHILUS.

CHRONOLOGICAL LIST

OF THE MOST REMARKABLE OCCURENCES IN THE YEAR 1797.

JANUARY.

GOVERNMENT received advice that a formidable French fleet, with several thousand troops on board had anchored near Bantry Bay, on the southern coast of Ireland.

A Lisbon mail arrived, bringing an account of the loss of his majesty's ships Bombay Castle and Courageux, of 74 guns each, in a dreadful gale of wind the former on the Spanish coast, between Tarill and Croma Povia, and the latter at the entrance of the Tagus.

Official intelligence received from Ireland, that the enemy's fleet, which had anchored in Bantry Bay on the 24th ult. remained there till the 27th in the evening, when they quitted their station and disappeared. An officer, who had been driven on shore with a boat's crew, upon being examined, stated that the fleet, upon its leaving Brest, consisted of about fifty sail, including transports, having twenty five thousand men on board, under the command general Hoche, and that the whole of this force was destined for the attack of Ireland. The Irish yeomanry and the inhabitants of the South, eminently distinguished themselves for their zeal and alacrity on the occasion.

Advice received that the enemy's fleet had been dispersed off the coast of Ireland, and that they were on their return to Brest.

An account received that a large frigate, called the Impatient, belonging to the enemy, had foundered in Bantry Bay, in attempting to get to sea.

The Irish papers announced that the Seduisante French ship laden with flour, having a great number of troops on board, belonging to the Brest armament, went to pieces in coming out of that harbour; and that several lives were lost.

The French Minister to the united States of America, declared to the Secretary of State at Philadelphia, that his functions had ceased, in consequence of the commercial regulations which had taken place between that country and Great Britain.

Advice received that several scattered French ships had appeared off the Shannon and Bantry Bay, but finding that the main force was not at either place, they immediately bore away for France.

The second squadron of French ships which had anchored in Bantry Bay, and that which appeared off the Shannon, left those stations, on their return

return to France, without attempting to land any troops.

A Paris paper of the 7th announced the return to Breſt, of one of the diviſions of the French fleet, under the command of admiral Bouvette.

Intelligence from Paris announced that the expedition againſt Ireland had totally failed; and that Mantua was reduced to ſuch a degree of diſtreſs, that the ſoldiers were obliged to eat their horſes.

American papers announced that New York, Boſton, Baltimore, and Savannah, had been partly deſtroyed by fire.

Letters from America announced that Mr. Adams and Mr. Jefferſon had been elected preſident and vice preſident of the United ſtates.

The anniverſary of the murder of Louis XVI. celebrated at Paris with great pomp and exultation.

The Marquis Cornwallis appointed by the Board of Controul to the capital ſituation of the Governor-General of Bengal.

Diſpatches from Peterſburg announced that the new Emperor had determined to adhere to the terms of the treaties formed by his mother, the late Empreſs.

FEBRUARY.

The Channel fleet returned to Torbay, from an unſucceſsful cruize in purſuit of the French ſquadron off the coaſt of Ireland.

Intelligence received of the total defeat of the Auſtrian forces in Italy, by General Bounaparte's army, between the 19th and 27th of January. The loſs of the Auſtrians, certificate by the French Generals, conſiſted of about ſix thouſand killed and wounded, twenty thouſand taken priſoners, ſixty pieces of cannon, twenty four ſtandards, ſome of which were worked with the Empreſs's own hands, and all the cattle, grain, and other neceſſaries, deſtined for the relief of Mantua. Several important poſts alſo fell into the hands of the French.

Sir Godfry Webſter obtained a divorce againſt his wife, in Doctors Commons, for adultery with Lord Holland, who afterwards married her ladyſhip.

A dreadful earthquake happened in South America, by which forty thouſand lives were loſt.

Intelligence is received from France that Mantua and ſeveral other fortreſſes had ſurrendered to the French; that the Auſtrians had poſſeſſed themſelves of the poſt of Huninguen, on the Rhine; and that Mr. Pinckney, the American Miniſter at Paris, had received orders to quit the territories of the French republic.

Ten ſail of victuallers from Cork taken by two French privateers.

Admiral Sir John Jervis, with fifteen ſail of the line defeated the Spaniſh fleet conſiſting of twenty ſeven ſail of the line, and nine frigates, off Cape St. Vincent's, and took four ſhips of the line, two of which of 112 guns each. For this gallant atchievement the brave admiral was ſoon after created Earl St. Vincent.

The Paris papers brought an account of Buonaparte having penetrated into the Papal territories, captured ſeveral important poſts, killed a great number of his Holineſs's troops, and that he was proceeding on his march to Rome.

Four hundred French troop landed in South Wales from on board two Frence ſhips of war, which immediately departed for France, leaving the men to be taken priſoners.

An order of council iſſued, for ſuſpending the iſſue of caſh by the bank, on account of the great demands lately made upon it.

A meſſage from his majeſty on the above ſubject, was preſented to both houſes of Parliament, who approved of the conduct of his Majeſty's miniſters on the occaſion. Meetings of the bankers, merchants, and traders were held, for the purpoſe of entering into agreements to accept of bank notes in payment as uſual.

MARCH.

Public rejoicings took place in London, on account of the victory of admiral Jervis over the Spaniſh fleet, and a ſubſcription was entered into at Lloyd's, for the relief of the widows and

and orphans of the brave men who fell on that occasion.

Mr. Whitbread moved, in the House of Commons, for an enquiry into the conduct of Ministers, relative to the invasion of Ireland, which was refused.

The bank of England issued small notes of one and two pounds, also Spanish dollars, stamped, at four shillings and ninepence each.

Advice received that the Archduke Charles had taken the command of the Austrian army in Italy.

The Paris papers brought advice that Buonaparte had made some further conquests in the territories of the Pope; and that his Holiness had determined to enter into a negociation with the republican chief.

The two French frigates which landed the convicts in Wales, captured by the St. Fiorenzo and Nymphe frigates.

A general fast and humiliation took place throughout England.

Advice received from Ireland that General Lake had published a proclamation, ordering every person in the northern district to deliver up their arms, &c. to the military, and declaring the whole district in a state of insurrection.

Government received advice that the Archduke Charles had obtained some advantage over the French, on the banks of the Piave.

The Paris papers announced that the Pope had concluded a treaty of peace with Buonaparte.

Advice received that the French had obtained several advantages over the Austrians on the Adige.

Intelligence arrived that the peasants in the north of Ireland had risen in large bodies, and were committing depredations in various parts.

The county of Down in Ireland, declared in a state of insurrection.

Mr. Pelham presented a message from the Lord lieutenant to the Irish Parliament, on the subject of General Lake's Proclamation, and the measures of Government were approved of on the 21st.

Mr. Grattan brought the subject of general Lake's Proclamation before the Irish House of Commons, and moved for an enquiry into the causes which had produced it. This motion, however, was rejected.

The livery of London agreed to petition his Majesty to dismiss from his counsels his present Ministers, as a necessary preliminary to peace, which proceeding was immediately followed by similar petitions from almost every part of the country.

The Sheriffs of London attended at St. James's to know when his Majesty would be pleased to receive the petition of the livery upon the throne, and were informed that his Majesty would receive no petition from the city of London, except in its corporate capacity; but that he was willing to receive it at the Levee, in the ordinary manner of accepting addresses.

The Earl of Bellamont dismissed from his situation of Post-Master General in Ireland, for having condemned in the House of Lords, the coercive measures adopted by Government in the northern districts of that country.

Advice received at Lloyd's of the capture of twelve homeward bound East-India ships by a French squadron.

Official intelligence received of the capture of Trinidad, with four ships of war, which were in the Bay. The naval and military forces engaged in this enterprize were commanded by Admiral Harvey and General Abercrombie

Intelligence received of the capture of eight French corvettes and privateers in the West Indies, one of which was bound for Trinidad, with 80,555 dollars on board.

The Paris papers announced that the French had obtained several partial victories in Italy.

APRIL.

Government received advice that the new Emperor of Russia had determined to support the constitution of the German empire: and that the Dover armed transport had captured a Spanish armed brig.

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The Livery of London determined to perſiſt in demanding the due exerciſe of their privilege, with reſpect to addreſſing the king upon his throne.

The inhabitants of Weſtminſter reſolved to petition his Majeſty to diſmiſs his preſent miniſters.

The king again refuſed to receive the Petition of the Livery of London upon his throne.

Advice received by the Hamburgh mail, that Buonaparte had cut off an Auſtrian diviſion of 3,000 men, made himſelf maſter of ſeveral important poſts on the frontiers of Auſtria, and was proceeding with great expedition towards Vienna.

Government received advice of the defeat of the Archduke Charles by Buonaparte, and of the precipitate retreat of his royal highneſs into the heart of Auſtria. This event created the utmoſt alarm at Vienna.

Advice received at the Admiralty of the capture of three privateers, by the Spitfire ſloop of war, and the Plymouth and Dover cutters; alſo that his Majeſty's ſhips Canada and Magicienne had taken five French ſhips of war on the Jamaica ſtation.

Mr. Pitt informed the Houſe of Commons, that a perſon was immediately to be ſent to Vienna, to treat for peace in conjuction with his Majeſty's allies. This determination was entered into by miniſters, in conſequence of advice received that his Imperial Majeſty, defeated in all points, was under the neceſſity of ſuing for peace, as the only means of ſaving himſelf from utter deſtruction.

The Prince of Wirtemberg landed at Harwich.

Mr. Hammond ſet out for Vienna, empowered to open a pacific negotiation with the French.

The Hamburgh mail announced, that Buonaparte ſtill continued his march into the heart of Auſtria.

The Livery of London met to vote a cenſure upon his Majeſty's miniſters, for their conduct reſpecting their petition to the King; but the Lord Mayor refuſed to put the reſolutions moved by Mr. Waithman to that effect, and abruptly diſſolved the Common Hall.

A general and alarming mutiny broke out on board the Channel fleet at Spithead. The crews unanimouſly refuſed to proceed to ſea unleſs their wages were advanced to thirty ſhillings per month, and their allowance of proviſions encreaſed.

A board of Admiralty went to Spithead, to inveſtigate the nature of the demands of the ſeamen belonging to the Channel fleet.

The Paris papers announced, that Buonaparte, continuing his victorious career, had taken poſſeſſion of Clagenfurth, the capital of Corinthia, after defeating the Auſtrian army, commanded by the Archduke Charles; and that the enemy had made themſelves maſters of Carniole and Carinthia, the diſtrict of Trieſte, and the whole of Tyrol.

Letters by the Hamburgh mail announced, that the King of Sardinia had concluded an offenſive and defenſive trealy of alliance with France.

Advice received that Buonaparte, in a letter to the Archduke Charles, invited his Royal Highneſs to become an officer of peace, and the "Benefactor of the human race."

The Lords of the Admiralty agreed to comply with the demands of the ſeamen belonging to the Channel fleet.

Official intelligence received that the Emperor, defeated in all points by the enemy, had at length been obliged to open a negociation with the French Republic.

A general pardon was ſent to Portſmouth for the ſeamen belonging to the Channel fleet, who, in conſequence, returned to their duty, and the ſhips immediately dropped down to St. Helen's.

Freſh diſcontents aroſe in the Channel fleet, many of the crews objecting to their commanders.

The ſeamen on board the ſhips at Plymouth, who had ſome time before declared themſelves in a ſtate of mutiny, expreſſed themſelves perfectly ſatisfied

satisfied with the conceſſions made by the Admiralty to their brethren at Spithead.

MAY.

Intelligence received that General Hoche had completely defeated the Auſtrians on the right bank of the Rhine, on the 18th ult. with the loſs of ſeveral thouſand men.

The French official journals announced that preliminaries had been ſigned between his Imperial Majeſty and the French Republic; and that Generals Hoche and Moreau had obtained ſeveral victories on the right ſide of the Rhine.

Government received an official account of the preliminaries of peace between France and Auſtria having been ſigned at Leoben on the 18th of April.

The mutiny was renewed at Spithead. The Channel fleet refuſed to put to ſea, under the pretext that government did not mean to fulfil the promiſes held out by them to the ſailors; the delegates re-aſſembled, and ſent a deputation to the London, Admiral Colpoys' ſhip, at Portſmouth, whom the Admiral refuſed to admit on board, and enforced his authority by ordering the marines to fire into the boat. This conduct was reſented by the crew of the London, who immediately depoſed the Admiral, ſtruck his flag, and hoiſted the enſign of defiance. In this affair ſeveral ſeamen were wounded, ſome of whom died ſoon after of their wounds.

An act for advancing the pay of the ſeamen paſſed both Houſes of Parliament, which, with a general pardon, was immediately ſent off to Portſmouth.

The ſeamen expreſſed themſelves ſatisfied with the conduct of government, but inſiſted upon the diſmiſſal of ſome of their captains.

The Livery of London paſſed a vote of cenſure on his Majeſty's miniſters, for having adviſed him to refuſe receiving their petition upon the throne.

Earl Howe, who, by order of his Majeſty, went to Portſmouth, had an interview with the Delegates of the fleet, and afterwards went on board Lord Bridport's ſhip, to make known, in the name of his Majeſty, the conceſſions which had been made by government, relative to the demands of the ſeamen. This communication ſatisfied the ſailors, and they immediately agreed to put to ſea with the fleet.

An alarming mutiny broke out on board his Majeſty's ſhips at Sheerneſs.

It was determined by government to raiſe the pay of the military.

A ſquadron, under the command of Rear-Admiral Curtis, arrived at St. Helen's from Torbay, and the crews of ſeveral of the ſhips immediately declared themſelves in a ſtate of mutiny, and ſent ſeveral of their officers on ſhore; but on being informed by the delegates of the Channel Fleet that government had complied with their demands, they returned to their duty.

A revolution effected in the Venetian territories.

The Channel fleet put to ſea from St. Helen's, under the command of Lord Bridport.

Intelligence received that a dreadful conflict had taken place in the North of Ireland, between the military and the defenders, in which the latter were defeated, with the loſs of ſeveral men.

The Lord Lieutenant of Ireland publiſhed a proclamation, offering a pardon to ſuch of the inſurgents as ſhould return to their allegiance before the 24th of June.

Ireland placed under the martial law.

The Paris papers announced that Buonaparte had reduced the government of Venice to the moſt humiliating ſubmiſſion, in conſequence of their treacherous conduct towards his army during the laſt campaign.

A ſpirit of diſcontent and ſubordination manifeſted itſelf among the privates of the Artillery corps at Woolwich, which, however, was ſoon ſuppreſſed by the ſpirited conduct of the Marquis Cornwallis.

The mutineers of Sheerneſs proceeded to very alarming acts of violence, blocked up the entrance of the

Thames

Thames, hoiſted enſigns of defiance, and compelled all the ſhips of war in the Medway and at the Nore to join the flag of revolt.

Several ſhips belonging to Admiral Duncan's fleet refuſed to ſail with him, and came round to the Nore, to join the mutinous ſhips at that place.

Lord Spencer returned to town from Sheerneſs, without being able to induce the mutineers to return to their duty.

Several more ſhips belonging to Admiral Duncan's fleet joined the mutineers at the Nore.

JUNE.

A Royal Meſſage preſented to Parliament, on the ſubject of the alarming mutiny at the Nore, and the inſidious means had recourſe to, in order to create diſaffection among the military; in conſequence of which the latter offence was made felony of death.

An account received of the French troops having entered Venice.

A proclamation publiſhed, declaring the crews of the ſhips at the Nore in a ſtate of rebellion; and prohibiting all intercourſe between them and his Majeſty's faithful ſubjects.

Several ſhips effected their eſcape from the mutineers at the Nore, and arrived at Sheerneſs.

Some more ſhips effected their eſcape from the mutinous ſhips at the Nore.

Moſt of the ſhips at the Nore deſerted the cauſe of rebellion, and returned to their duty.

Lord Malmeſbury appointed miniſter plenipotentiary to negociate peace with the French republic.

The mutiny at the Nore terminated, and Parker, the principal of the mutineers, and his co-delegates, taken into cuſtody.

An alarming conſpiracy was diſcovered in the camp, near Brandon, in Ireland.

Parker, the mutineer, executed on board the Sandwich, at Blackſtakes.

Lord Malmeſbury ſet out from London for Liſle, to treat of peace, with commiſſioners appointed by the Executive Directory for that purpoſe.

JULY.

Accounts received of the capture of five privateers by His Majeſty's ſhips Margaritta, Telemachus, Viper, Romulus, and Trent.

His Majeſty's ſhip Saturn returned from the Channel Fleet in a ſtate of mutiny; the ringleaders were ſoon apprehended, and placed in cloſe confinement.

The right hon. Edmund Burke died at his ſeat at Beaconsfield.

The anniverſary of the French revolution celebrated at Paris.

A tremendous ſtorm of thunder, lightning, and rain, which did conſiderable damage in ſeveral parts of England, and by which many lives were loſt.

His Excellency Iſmail Faraugh Effendi, the new Turkiſh Ambaſſador to our Court, arrived in London.

The capture of four French privateers, by his Majeſty's ſhips Indefatigable, Tiſiphone, Magnanime, and Dolphin revenue cutter, announced at the Admiralty.

Nine of the mutineers belonging to the Montague received ſentence of death at Portſmouth.

The London Correſponding Society aſſembled in a field near St. Pancras, to vote a petition to the King, and to enter into reſolutions relative to the preſent ſtate of the country; but their proceedings were interrupted by the Magiſtrates, who arreſted the principal ſpeakers, and kept them in cuſtody until they procured bail.

AUGUST.

The Admiralty received an official account of the bombardment of Cadiz by Lord St. Vincent, and of the capture of two Spaniſh gun-boats and an armed launch; alſo that ſome privateers and other veſſels had been taken by his Majeſty's ſhips Kangaroo and Hamadryad.

Eleven of the mutineers belonging to the Monmouth received ſentence of death, two of whom were recommended to mercy.

The Paris papers announced, that Buonaparte's army had made ſome further conqueſts in the Adriatic,

and taken poſſeſſion of ſeveral Venetian ſhips of war.

Mr. Wesley returned to Liſle.

The Admiralty received an account of the loſs of the Arteiſe frigate, near the Iſle de Bas, on the coaſt of France.

The Paris papers announced that an inſurrection had taken place in Piedmont, which was not quelled without bloodſhed.

An expreſs arrived at the India-houſe with the diſagreeable intelligence that a detachment of the Britiſh forces, commanded by Colonel Dow, had been defeated in the Cotiote Province, by the refractory Rajah Pyſche, with the loſs of 300 men, and a large quantity of ammunition. In this affair Major Cameron and three other officers loſt their lives.

Seven of the mutineers belonging to the Standard received ſentence of death at Greenhithe.

Three of the mutineers belonging to the Saturn were executed on board that ſhip at Plymouth.

Eight more of the mutineers of the Standard received ſentence of death, two of whom were recommended to mercy; after which the Court-Martial adjourned, *ſine die*.

Dreadful riots took place at Tranent, in Scotland. The military were called in, and ſeveral people of both ſexes were killed.

SEPTEMBER.

The Admiralty received advice that the expedition againſt Teneriffe had totally failed, with conſiderable loſs on our part.

The Executive Directory of France, under the pretext of a conſpiracy having been formed againſt the Republic, cauſed to be arreſted by military force the Directors Carnot and Barthelemi, (the former of whom made his eſcape) General Pichegru, and many other members of the Legiſlative Councils.

The Hamburgh mail announced that the progreſs of the negotiation between France and Auſtria had been interrupted, in conſequence of the determination of the French to retain Mantua.

The Legiſlative Council of France, acting completely under the influence of the Directory, decreed that the accuſed Deputies, to the number of ſixty-ſeven, ſhould be tranſported. This decree was paſſed without even the form of a trial.

A formidable mutiny broke out on board the Spaniſh fleet in the port of Cadiz.

Advice received of the capture of three privateers by his Majeſty's ſhips Doris, Arethuſa, and Lapwing.

The Admiralty received an account of Sir John Borlaſe Warren's ſquadron having had an engagement with ſome French ſhips off the coaſt of France, and of his having captured and deſtroyed ſeveral ſmall ſhips of war.

Lord Malmeſbury received an intimation from the French Commiſſioners at Liſle to return to England, on account of his Lordſhip not being inveſted with powers to reſign the whole of the conqueſts made by this country from France and her allies during the war.

Intelligence received at Lloyd's of twenty-four Lisbon ſhips, homeward bound from the Brazils, having been captured by ſome French cruizers.

A dreadful mutiny took place on board the Hermione frigate, in the Weſt Indies. Captain Pigot, and all his officers, except the lieutenant and the maſter's mate, were murdered by the crew, as well as moſt of the marines. The mutineers carried the frigate into the Spaniſh port of Laguana, and delivered her up to the Governor.

Advice received from Ireland, that 102 perſons had been found guilty at the aſſizes of Armagh, in the North of Ireland, twenty of whom received ſentence of death, and that eight of them had been executed.

An account received of La Fayette and his companions having been releaſed from their long confinement by the Emperor.

Angereau appointed ſucceſſor to Hoche, as Commander in Chief of the French armies in Germany.

The Paris papers announced that the negotiations between France had Austria had recommenced at Udina, and that a violent combat between two French regiments had taken place at Paris.

OCTOBER.

The Bank of England called in the stamped dollars.

The Earl of Mornington appointed Governor-General of Bengal.

The British Government sent their final answer to the French Government, that they would not treat upon the basis proposed by the Commissioners at Lisle.

A general mutiny broke out on board the British fleet at the Cape of Good Hope, which terminated on the 12th, in consequence of a communication that the demands of the seamen at Spithead had been complied with.

Admiral Duncan came up with the Dutch fleet, commanded by Admiral de Winter, totally defeated them, and captured the Admiral, his Vice-Admiral, and nine ships of the line; for which gallant atchievement Admiral Duncan was created a Viscount, and Baron of Great Britain.

The principal part of Lord Duncan's fleet reached port with their prizes.

Peace definitively signed at Udina between the French and Austrian Commissioners.

The Paris papers announced that the Executive Directory had resolved to prosecute the war against England with encreased vigour.

The Paris papers announced that the finances of the King of Sardinia had been reduced to the greatest degree of poverty and distress.

Advice received that the Queen of Portugal had been induced, through the influence of the British Court, to refuse her assent to the terms of the treaty of peace concluded by her Minister with the Executive Directory of France.

An express arrived at the India-House with an account of an expedition having been fitted out from our settlements in the East against the Spanish island of Manilla.

Advice received of a most desperate battle having been fought at Umrootser, in the East Indies, between Zemauh Shah and the Chief of the Seicks, in which the former was defeated with the loss of 30,000 men; the loss of the Seicks was 15,000 men killed.

NOVEMBER.

Government received sufficient intelligence of the peace between France and Austria.

His Majesty returned to town, after an unsuccessful attempt to reach the Nore, for the purpose of reviewing the fleet.

The Paris Journal announced, that the Executive Directory had ordered, that the army should forthwith be assembled on the French coasts; to be called the "Army of England," and to be commanded by Buonaparte, for the purpose of invading this country. Also that the Directory had resolved to march an army of 30,000 men against Portugal.

Advice received at the Admiralty of the capture of eight French and Spanish privateers by his Majesty's ships Diana, Triton, Thalia, Aurora, Aigle, Speedy, and King's Fisher.

Frederick II. King of Prussia, died at Berlin of a dropsy, and was succeeded by his son, Frederick William.

The capture of five privateers, by his Majesty's ships Indefatigable, Albatross, Boadicea, Anson and Fairy.

The Executive Directory published a violent Address against this country, calling upon the people of France to hurl the whole of their vengeance against the only remaining enemy of the French Republic.

Lord Moira brought the subject of the distresses of Ireland before the English House of Lords, and gave a most heart-rending description of the cruelties exercised by the military against the people of that unhappy country.

Advice received that a severe shock of an earthquake had lately been felt in the island of Jamaica.

An account received at the Admiralty of several privateers and other vessels belonging to the enemy having been taken and destroyed by his Majesty's cruizers on the Jamaica station.

The Paris papers announced, that Buonaparte had accepted the command of the army intended to invade this country.

Intelligence received of the Emperor having ratified the Treaty of Peace with France.

DECEMBER.

The Batavian Convention resolved to repair the recent naval losses of that country by a general levy upon the inhabitants of the United States.

A new gold coinage of seven shilling pieces issued, and ordered to be received as the current coin of the kingdom.

Captain Williamson, of his Majesty's ship Agincourt, was brought to trial by Captain Hopper, of the Marines, on a charge of not having done his duty in the action of the 11th of October with the Dutch fleet. The court martial sat on board the Circe frigate, at Sheernefs.

Government received advice of the Queen of Portugal having determined to ratify the treaty of peace with the French Republic, and that, as a pledge of her sincerity, she had sent off to Paris a quantity of diamonds to the value of 400,000l. sterling.

Mr. Fox presented to the King at the levee, a petition from near five thousand freeholders from the county of Down, in Ireland, complaining of the hardships which that country at present labours under, and praying for a redress of grievances.

Great rejoicings took place at Paris on account of the ratification of the Treaty of Peace between France and Austria.

The Common Council of London, and several parishes of the Metropolis, entered into several resolutions in opposition to the proposed increase of the Assessed Taxes.

Advice received that the Protestants in the Electorate of Cologne had been restored to all the rights and privileges of which they had been deprived for near a century.

A valuable fleet from the East Indies arrived, under convoy of his Majesty's ship Trompe. By this conveyance intelligence was received of Captain Parker, of the Intrepid, having been blown overboard at the Cape of Good Hope.

A French privateer, called the Dorade, captured by the Clyde frigate, but soon after lost in a gale of wind. The Master of the Clyde, a Midshipman, and seventeen seamen, were lost in her.

The Admiralty received advice of the capture of eight French privateers and thirteen merchantmen, by his Majesty's cruizers on the Leeward Island station.

A general Thanksgiving took place throughout England and Scotland, for the successes of his Majesty's arms by sea. The King and Royal Family, preceded by the Members of both Houses of Parliament, the flag and other officers who had distinguished themselves in the several victories, and a numerous party of marines and sailors, went in grand procession to St. Paul's, the streets from St. James's to the Cathedral being closely lined with military corps of horse and foot, of every description. The flags taken from the French, Spaniards, and Dutch, on 1st of June 1794, 14th of February 1797, and 11th of October 1797, were displayed and consecrated on the occasion.

The French papers announced that some naval preparations were again making in the Texel.

The Duke of Bedford fined, for omitting to give in a correct account of his servants and horses.

The inhabitants of Westminster met to express their disapprobation of the proposed increase of Assessments, and instruct their Representatives to oppose the measure, which instructions Sir Alan Gardner refused to obey.

Mr. Alderman Wilkes, Chamberlain of the City of London, died.

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The Paris papers announced, that the merchants of that city had engaged to open a loan of 25,000,000 of livres, in order to accompliſh the invaſion of this country, the premiums upon which to be ſecured on the ſucceſs of the operation; and that the publication of ſixteen Journals had been ſuppreſſed, by order of the Directory.

The Hamburgh mail announced the commencement of the deliberations of the Congreſs aſſembled at Raſtadt, to reſtore peace to the German Empire; and that the effects of the clergy belonging to the Ciſalpine Republic had been declared national property.

An account recieved from Barbadoes of an alarming riot having taken place in that iſland, in conſequence of a diſpute between Lord Camelford and the Maſter of a merchant ſhip, in which one ſailor was killed, and an inhabitant of Bridgetown deſperately wounded.

Letters from Germany announced, that the French had taken poſſeſſion of Mentz and other important forteſſes belonging to the Empire.

Advice received of the capture of ſeveral Engliſh merchantmen, laden with hemp, iron, and tallow, from Bergen, by a French privateer.

It was announced, that the inſurrection in the Coliote country, in the Eaſt Indies, had been completely quelled by the interference of General Duncan; and that the Company's affairs in that quarter were in very proſperous ſtate.

MONTHLY OCCURRENCES.

Francfort, Dec. 30.

THIS day the French entered Mentz with above 10,000 men, and more will follow to-morrow.

Bologna, Dec. 9. On the 7th inſtant the fort of St. Leon, with all its dependencies, ſurrendered to the Ciſalpine troops by capitulation, the Roman garriſon marching out with the honours of war.

Baſle, Dec. 20. Two French generals and 1800 troops took poſſeſſion on the 15th inſtant, of Munſtertharthal and the Erguel. And on the ſame night another detachment over-ran the Prevote of Moltier Granval, ſending the detachments into the plain along the frontier of the Canton of Berne, as far as Reiber, near Buren, on the river Aar. On the 16th the Canton of Berne ordered 10,000 men to be raiſed; but afterwards gave orders to ſuſpend the levy, and to diſmiſs the greater part of them which had been raiſed.

Conſtantinople, Nov. 10. For ſome days paſt the Black Sea has been agitated with violent tempeſts; ſeven large merchantmen and about fifty barks and other veſſels loaded with proviſions for this city, have ſuffered ſhipwreck on the coaſt of Romelia, and the greater part of their crews periſhed.

Paris, Jan. 15. We have received from Rome the unpleaſant news that in a commotion raiſed by the Papal Government, whoſe emiſſaries under the pretext of demanding aſſiſtance from the French ambaſſador to bring about a revolution, fired upon and killed the General Dupot, an officer who was to have commanded in the Army of England, and was much beloved by Buonaparte. After a ſhort correſpondence between the Ambaſſador, within the juriſdiction of whoſe palace the diſturbance was made, he left Rome for Florence, and has ſent a minute account of the particulars to the Directory, who have ordered General Berthier to march to Rome, and take ample vengeance on that perfidious hermaphrodite government, which for ages paſt has, under the pretence of religion, ſowed the ſeeds of diſcord, ſuperſtition, iniquity, and death, throughout Europe. France has been the only power that has been always able to reſiſt her, and when for her intereſt has upheld her; and will now as a puniſhment

punishment for her treacherous cruelty, bring upon her overwhelming desolation.

Francfort, Jan. 1. It is reported here that Passaward Oglou, the Pacha of Widdin, who last year commanded the rebels in the neighbourhood of Adrianople, and carried terror to the gates of Constantinople itself, at the head of 40,000, has marched against Belgrade. On the 5th of December he made himself master of Jemandria, on the 11th he carried Orsowa, and on the 12th or 15th Dec. he was expected at Belgrade, which he has already summoned, in a note to this purpose, addressed to the Pacha of Belgrade: "If you have any regard for your life, surrender the city without any resistance." At Belgrade they are said to expect the timely assistance of Ala Pacha, from the environs of Adrianople, he having already pacified Romelia. Letters from Semlin, dated 12th Dec. say, that Kosve Mustapha is second in command to the rebel Pacha, and that throughout all Bosnia and Serria they preach up liberty and equality, and make the most splendid promises in their names to the people.

The Welch Calvinistic Methodists have agreed to hold an anniversary thanksgiving on Goodick Sands, near Fishguard, on the 24th February, to commemorate their deliverance from the banditti the French disgorged on their coast.

Wincanton, Somerset. A man died last week at the advanced age of 112. His wife, to whom he had been married for seventy years, died some short time since.

The most formidable preparations are making in Brest, and every port from it to the mouths of the Rhine, for the invasion of this country. Government are preparing to give them a warm reception: Plymouth and Portsmouth will have covering armies, a large force is to be collected in Sussex, near Pevensey, a place in which an hostile landing has heretofore been effected; another on the Kentish coast, where the dangerous part seems to be from Dungenness to Hithe. For this purpose the head-quarters of an army of 20,000 are establ shed at Ashford; 20,000 are already in Essex and Suffolk, this force is to be augmented to 30,000; besides which there will be an army of reserve for the capital.

The Portuguese Ambassador and negociator of the treaty of peace with France, on the 27th of December had seals put upon his papers and a guard placed over him; and on the 29 h was arrested and sent to the Temple.

Dublin, Jan. 5. On Wednesday the Foreman of the Session Grand Jury complained to the Court of a shameful disregard of the solemnities of the sabbath-day, by the vociferation of the venders of newspapers in the public streets. The superintendant Magistrate, who was present, promised that he would take care there should be no such profanation next Sunday.

The Directory of France and its obsequious Councils have confiscated all British merchandise throughout the whole French republic, and have likewise declared that every neutral ship by carrying such merchandise forfeits her neutrality, and being taken shall be condemned as a legal prize; and the ports of the republic are to be shut against all vessels that have touched at a British port, excepting through necessity.

Portsmouth, Jan. 14. By orders from the Admiralty, Admiral Thompson and Sir Roger Curtis immediately went on board, that the fleet may be ready to sail at a moment's notice.

Waterford, Jan. 9. Twenty-six men have been brought in here from Kilmacthomas and Dungarvon, charged with treasonable practices.

The letters from Lisbon, brought by the Walsingham, are said to state the warm and unalterable attachment of the Court of Portugal to the English; but the impossibility that they are under of any longer resisting the peremptory demands of France, who, till the ratification of the treaty, menaced

need them with all the calamities of an invasion.

Extract of a letter from Birmingham.

"This, with Christian love and respects, to inform you that your Universal Miscellany has been much blest here. The Father of mercies and God of all grace has been pleased to make known his universal truth and love to several, so that they can now join your much honoured predecessor in singing, that God is about to remove the curse from the earth, and to bless mankind with greater blessings than their father lost: Do, pray Sir, come over in the spring, or sooner if the Lord will. The same pulpits are open for you as for Mr. Winchester.—Please to send some more tracts, &c. &c. Your letter to Mr. Samuel Bradburn has been the means of liberating many of the Methodist Society here. Mr. Bradburn lately asserted in a public service, in the Cherry-street Chapel, that *the Lord meant those no harm that he sent to Hell.* And Mr. Andrew Fuller, in a sermon in Cannon-street, asserted, that the most pungent reflections of the damned in Hell, *were,* and *would be, to remember that Christ died for them.*

Barracks for a park of artillery are erecting at Ringmer, in Sussex: being of wood they will soon be ready.

Lately died at Micheham, near Lewes, aged 91 years, Mr. Henry Child, who has left a widow aged 89. This venerable couple have been married and lived together 70 years.

TO THE EDITOR.

WHEN you see my good friend and brother Christophilus, give my love to him, and return him my sincere thanks for his just and Scriptural remarks in favour of the divinity of our Blessed Lord and Saviour Jesus Christ. Tell him to go on, and may the work of the Lord prosper in his hands. If we lay aside the divinity of Christ, and the work of the Holy Spirit upon the minds of men, in my opinion we lay aside the greater part of Christianity; I pray God young preachers may attend to these things, particularly those who preach God's Universal Love, or they will do but little in bringing souls to love God so as to delight to do his will, and to rest upon him for every thing they stand in need of, thro' the merits of Jesus; they will do but little as instruments in collecting first fruits to the Lord of the harvest.

I am, Dear Sir, your real friend, and particular friend of all that love our Lord Jesus Christ in sincerity and truth.

Poetry.

WHAT THINK YOU OF CHRIST?

WHAT think you of Christ is the test,
To try both your state and your scheme?
You cannot be right in the rest,
Unless you think rightly of him.

If asked what of Jesus I think,
Tho' still my best thoughts are but poor,
I say, he's my meat and my drink,
My life, and my strength, and my store.

My shepherd, my husband, my friend,
My Saviour from sin and from thrall,
My hope from begining to end,
My portion, my Lord, and my all. NEWTON.

JESUS thou my all,
My theme, my inſpiration, and my crown,
My ſtrength in age, my riſe in low eſtate,
My Soul's ambition, pleaſure, wealth, my world;
My light in darkneſs, and my life in death,
My boaſt through time, bliſs through eternity;
Eternity too ſhort to ſpeak thy praiſe,
Or fathom thy profound of love to man;
To man of men, the meaneſt, even to me,
My ſacrifice, my God. YOUNG.

A PASTORAL.

To the name of JESUS *the* UNIVERSAL KING.

(Written at Hales Owen, Salop, after a walk in Shenſtone's Leaſowes.)

THRO' the Leaſowes whenever I ſtray,
Or ſit at my eaſe in ſome cell,
Not a ſcene that is gloomy or gay,
But the power of my JESUS can tell.

With pleaſure I walk by the rills,
The caſcades I ſee with ſurprize,
With the proſpects that riſe on the hills;
But 'twas JESUS that gave me my eyes.

All Nature diſplays his great power;
The ſhowers ſay his goodneſs is free,
He neglects not a ſpray in the bower,
And to praiſe him doth Nature agree.

If I ſee but a blade that is green,
Or a leaf in the hedge I paſs by:
I can cry, if a danger be ſeen,
For I know that my JESUS is nigh.

Should the fields be all bare, nothing green,
Not a leaf in the hedge I paſs by:
If I'm dumb, when a danger is ſeen;
HE can hear, if I only can ſigh.

Where JESUS commands, let me go;
For that is the place of my reſt:
Never let me ſay, *Why is it ſo?*
For he knows very well what is beſt. THORNHILL.

CORRESPONDENCE.

WE hope our friend, R. W. who has written ſo well on Election, will not abridge his future letters. The ſubject deſerves to be handled at large, and he appears capable of doing it juſtice. We adviſe our Correſpondent, who is diſpleaſed with the character of *Joſhua*, to reaſon, inſtead of declaiming. His Letter cannot be inſerted, *becauſe of its want of argument*.

We hope for the continuance of the favours of the *Moraliſt*.

We inform our friends at large, that the ſubſtance of Mr. Winchester's Sermons, which we have in manuſcript, will continue to be given monthly. They will be printed ſeparately, ſo as to form a Volume with his life; the next Sermon will be on Iſaiah xxi. 11—12. *Watchman what of the night? &c.*

The Life of Mr. Winchester is unavoidably obliged to be poſtponed for this month, owing to a preſs of temporary matter, but a double quantity will be given in our next.

THE

Univerſaliſt's Miſcellany,

For FEBRUARY, 1798.

CONSOLATION TO A FATHER UNDER THE LOSS OF HIS CHILDREN.

Nov. 1797.

SIR,

YOUR kind letter of the 17th I duly received. It is, indeed, ſome time ſince you ſaw me; but be aſſured I have not forgot you, nor doth my affection towards you and yours abate; but a great undertaking, and ill health, were the real cauſes of my ſilence.

In my laſt I hinted an intention to ſolicit you for a favour; I ſtill ſtand in need of ſuch aſſiſtance; and very ſhortly will lay my requeſt before you. I can truly ſay the magnitude of the requeſt doth not extend even to the poſitive degree of that love which I bear towards you. The hinting at this requeſt before, and now renewing it again, may ſeem as if it were too big for birth: nay, on the contrary, when it brings forth, perhaps it would be but as a mountain in labour with a mouſe.

A great part of your laſt is expreſſive of ſorrow, on account of your ſons. This indeed is a matter of great lamentation; eſpecially to one who has imbibed a ſyſtem, that puniſhment will laſt as long as God lives. I would fain allay the ſorrow of your heart; yet, if you will oppoſe what Chriſt and his apoſtles have ſaid, what proſpect have I? If I uſe arguments, ſuch as man doth with man, then you will be ready to ſay, "This is weighing eternal things by witlings of frail and fallen nature!" So that my hope of

comforting you ſeems at a diſtance: nevertheleſs, though I labour in vain, and ſpend my time for nought, yet will I attempt to aſſert that degree of love, wiſdom, and power of God, which you have not yet comprehended.

Firſt, as to argument of man with man. If you, who are only the inſtrument of bringing your ſons into the preſent ſtate of exiſtence, have ſo much love for them as to have ſorrow upon ſorrow, becauſe you imagine they are not ſo happy as they might have been: do you think that He who made them, and laid down his life to purchaſe this better ſtate for them, and who is declared to be Love in the abſtract, doth not care as much for them as you do? The love you have towards them, compared with His, cannot be called even the poſitive degree of love: it is ſcarcely as a drop to the ocean; and bears ſo little compariſon, that it is loſt in comparing: and his wiſdom and power are ſuch, that what he loves, and hath purchaſed, He will not ſuffer an uſurper to hold. Would to God you held the following calviniſtical principle! that "whom God once loved, He always loves; being an unchangeable God."

Secondly, as to ſcripture; if your ſons' names are not in the book of life at Chriſt's ſecond coming; it is poſſible, that the contamination of evil with which you ſuppoſe they are defiled, may not be ſo bad but that their names may be in another book by the cloſe of the millenium: (ſee Wincheſter's xxvth lecture) now, if you believe what you wrote, that "God is not confined to time nor place:" then the inviſible world, and the period during the millenium, gives time and place for Him to operate on them: and I feel no accuſation of conſcience, if I ſay, Lord remember them in that day!

Take the faireſt European and the blackeſt African, and place them at ſuch a diſtance as to admit the numberleſs different ſhades from the deepeſt black to the faireſt white, ſtanding in contraſt; and then tell me where white begins, or where black ends? Thus mankind differ in degrees of virtue and vice: but your ſyſtem (not God's, as revealed in the Bible) damns all but the fair European, to roll in fire and brimſtone as long as God lives: yea, and another God after him, if the former doth not live for ever.

Now, I read that the fair European will have an abundant entrance adminiſtered to him: he that is ſwarthy will be ſcarcely ſaved, and he that is tawny ſaved, but ſo as by fire:

fire: while the mulatto will be afflicted with few, and the black African with many ſtripes. But your faith hath not ſoared ſo high; you have not drank of reaſon's ſtream, you have not dug deep for that treaſure hid in the field, called, "GOD is LOVE." But leſt, in ſoaring to heights which are not congenial to your ſyſtem, or diving to depths you have not ſounded, I feed you with too ſtrong meat: I will revert to the rock, Truth, where there is milk for babes as well as meat for, &c. and O! that you, as a new-born babe, might receive the ſincere milk of the word, and be thereby comforted with that comfort which has its ſource in the love, power, and wiſdom of God. Has not your Jeſus ſaid, 'And if I be lifted up, I will draw all men unto me?' and who art thou? that ſhall ſay, 'As thou haſt failed to draw a great part of mankind to thee, in the preſent ſtate of exiſtence, thou ſhalt not act upon them in any other ſtate,' though the apoſtle has told you, 'He lived, died, and roſe again, that he might be Lord both of the dead and the living,' and has the keys of hell and death.

You ſpeak of infinite mercy: I know of no ſuch thing, if you allude to its duration. I have no objection to the phraſe, if alluding to its extent; otherwiſe pardon me if I ſay, it is an improper phraſe. How can you commend your ſons to infinite mercy, when you believe mercy ceaſed to exiſt, as to them, when they ceaſed to exiſt here? You know your creed ſaith, 'As the tree falls, ſo it lies:' 'As death leaves us, ſo judgment finds us:' 'There is no repentance in the grave.' Mercy is not an innate perfection of the Deity, comparable with his love, wiſdom, and power. Theſe always exiſted, and always will; but mercy did not, nor will not. When all the morning ſtars ſang together, and the ſons of God ſhouted for joy, there were no objects in miſery, conſequently mercy did not exiſt: but when man fell, then the overflowing of love towards objects in miſery went forth, in mercy! Mercy, if I may be allowed the expreſſion, is a contingent act in the Deity; and when every creature in heaven and on the earth, and under the earth, and ſuch as are in the ſea, and all that in them is, ſhall ſing "bleſſing and honour," &c. then there will be no objects in miſery, conſequently mercy will have ceaſed to exiſt.

The wages of ſin is death: firſt, the death of the body; and next puniſhment in fire and brimſtone, which is the ſecond

cond death: yet there ſhall come a time, when there will be no more death, neither ſorrow nor crying; neither ſhall there be any more pain, for the former things (ſin with all its concomitants) are paſſed away. Behold, all will be made new. Perhaps you will ſay, Ha! this is a promiſe which belongs to the ſtate of believers: but let me tell you believers do not want your promiſes: they are, and have been, at the period here alluded to, and long before, baſking in all the riches God could in that diſpenſation beſtow. I think your ſentiments and mine may be illuſtrated by the bee. The bee gathers honey from every weed: I gather honey from the weed, puniſhment: it is a mean to bring about a grand deſign. You can collect no honey from it; it has no object in view but fury, endleſs fury. I gather ſuperior drafts of honey from the tree of life: viz. as above, 'there will be no more death:' you transfer this as a promiſe to an object not in need of it, and not only ſo, but reject its ſweets, which is little leſs than ſucking poiſon from the tree of life.

Finally, I do conſider, although I am not able ſo fully to ſet forth the ways of God, as to aſſert in a direct manner how, yet I truſt that the prayers you have offered up will not, in all reſpects be ineffectual in their behalf; and I ſhould pray on ſtill: but whether you do or not, this one thing I know, that Chriſt will ſubdue all things unto himſelf; and in ſubduing all things, he will not lay more puniſhment upon the rebellious than will be proportionable to the contamination rebellion has ſpread: and when that ſpirit is ſubdued, then will he ſay to the priſoner, 'come forth,' and by the blood of the covenant he will deliver the priſoners out of the pit, in which there is no water. For what purpoſe do you think the wicked are puniſhed in ſight of the Lamb and holy angels, but that the Lamb (like a ſkilful, founder who watches when the metal is fit for pouring out) in like manner, may watch the effects of puniſhment on his dear-bought purchaſe.

Therefore, if your ſons have loſt their ſhare in the firſt reſurrection: if they are not drawn to Jeſus in the intermediate ſtate, ſo as to eſcape the ſecond death: yet they ſhall be reſtored and reconciled; and you, and I, and they, be the ſubjects of that grand ſcene, the grandeſt of all ſcenes that ever took place. The whole creation, angels, who kept not their firſt eſtate, man, who tranſgreſſed, all, yea

all

all ſubdued, all reconciled, and preſented unto the Father by the Son, who then will deliver up the kingdom that God may be all in all. The preſent ſeaſon is trying, &c. therefore diſpenſe yet a little with my abſence, remember me to Mrs. ——— in an affectionate manner, and believe me to be,

Sir, yours, &c.

PREFACE

TO A NEW TRANSLATION OF THE

BOOK OF JOB.

THERE have been many doubts among the learned of ſuch a perſon as Job having ever exiſted: to me it is ſufficient that the prophet Ezekiel, and the apoſtle James, mention him as a real character; and that the inſpired writers of the New Teſtament frequently quote from his book. Deiſts have aſſerted that this book muſt have been written after the captivity, on account of the perſon of Satan being introduced, as they ſay, contrary to the Hebrew writings before that time. But they forget the hiſtorical Book of Kings, and the Pſalms of David; one of which mentions his name, whilſt both record his conduct.

But who wrote this book? As the Books of Moſes, Joſhua, and Samuel, are called after their name, becauſe written by them: In like manner I think the Book of Job is called after his name, becauſe he was the author of it. An objection will be made from the character given of Job, as "perfect and upright." But of what weight is it? Job writes not this Book to diſplay his own virtue, but to record the chaſtening providence of God. He therefore ſpeaks of himſelf as he really was; perfectly upright, acting according to his knowledge, with the ſtricteſt integrity towards God and man. Moſes and Samuel ſpake of their uprightneſs, and both God and his people bare teſtimony to its truth. Paul boaſted of his, and neither Jews nor Gentiles could confute him. Mr. Paine has boaſted of his, perhaps juſtly; but

but if he has ſpoken the truth, he has not, like Job, Moſes, Joſhua, Samuel, and Paul, ſpoken the whole truth; he has not recorded his failings as well as his virtues. The ſunken rock over which the water flows, is more to be ſuſpected than that around whoſe ſides the billows continually break; ſo is the ſelf-praiſe of that man who boaſts of his integrity, and does not exhibit the grand outlines of his whole conduct; who never delineates the ſecret ſprings of his heart.

Job's death being recorded has been another objection. Moderns when they print the works of noted men after their death, in general prefix to it an account of their birth, life, and death. The ancients when they tranſcribed the writings of their holy men, appear from the Books of Job, Moſes, Joſhua, and Samuel, to have added an account of their deaths. As the firſt is not an objection of any force againſt a modern's being the author of a work that went by his name, I cannot ſee why the latter ſhould be conſidered as any argument againſt Job, Moſes, Joſhua, or Samuel, being the authors of thoſe works that go under their names; not that it is material to the works themſelves. The only queſtion is, are they true? Truth is the ſame, let who will record it: if a good man ſpeak it we ſhould liſten to it with attention; and if a bad man declare it, ſtill its voice ſhould be heard.

This book being written in Hebrew, cannot, to a conſiderate mind, prove any objection to Job's being the author of it. In a general way it might be ſufficient to obſerve, that the language contains too much ſpirit in it to be a tranſlation. If written by Job, therefore, it muſt have been in Hebrew. From the ſcripture it is evident that the Egyptians, Arabians, Canaanites, &c. all ſpake Hebrew; and there is not a known language in the world, the artificial Chineſe excepted, but what has many Hebrew words in it. Abraham travels from Uz to Canaan, to Egypt, to Philiſtia; and wherever he goes proclaims the name and nature of Jehovah, without an interpreter. Iſaac and Jacob do the ſame. If, for ſtate, Joſeph had an interpreter in Egypt, yet his ſteward and ſervants appear, without difficulty, to converſe with his Hebrew brethren. When the Iſraelites came out of Egypt, the ſpies that are ſent fear not being detected as foreigners; they converſe with Rahab with facility, and the Gibeonites are not even ſuſpected for ſaying they come from a diſtant nation, becauſe of their language.

guage. It will appear that the received idea of a confuſion of *languages* at Babel is not ſcriptural. But that it was a confuſion of lip, or of *confeſſion*, a diſpute who were the *Gods* they were to worſhip, which made them leave off building the temple they were then erecting to the material heavens; of conſequence the language being Hebrew will not be any objection to Job's having been the author of it; and will prove to be one amongſt the many evidences, that all mankind have deſcended from one common parent; and that all the preſent variety of tongues are but dialects of the ſame original language. Job wiſhed his ſufferings to be recorded; as none could be ſo competent to the taſk as himſelf: I muſt conclude, that when reſtored to proſperity he left this ſacred poem as a record of the conduct of God in his dealings with his ſaints; that they, ſeeing the end of affliction, might learn patiently to endure the chaſtening hand of Jehovah.

I ſhould judge that Job lived prior to Moſes, becauſe, like Abraham and Melchiſedec, he appears to have been both king and prieſt, ruling his family or tribe like the Patriarchs, and like them offering ſacrifices. The miracles that God did for the Iſraelites when he brought them out of Egypt, made ſuch a laſting impreſſion upon the minds of the ſurrounding nations, that even in the time of Eli the Philiſtines trembled at the knowledge of the ark of Jehovah being come into the camp of Iſrael. Yet Job makes not one alluſion to theſe miracles; nor to the drowning of Pharo's hoſt, the Manna, or the ſolemn appearance of Jehovah at Mount Sinai to promulgate his law.

With regard to his country, "the land of Uz or Ouj," it was a territory in the land of Edom *(See Bp. Lowth Præl. p. 454.)*, which was a portion of Arabia Petræa, lying between Egypt and the ſouth boundary of Paleſtine. Hence it is reaſonable to imagine that Job was well acquainted with Egypt: Hence alſo we may account for the mention of the Jordan in this poem Chap. ii. 23. The Euphrates, doubtleſs, would have been thus honoured, had Job lived in Arabia Deſerta, near the banks of that river, as many have ſuppoſed. (See Scott, p. 1.)

JOB.

JOB.

CHAP. I.

1 THERE was a man in the land of Uz[1] whose name was Job[2], and the man *was* perfect, and upright, and he feared the Aleim[3], and he turned aside from evil[4].
2 And *there was* born unto him seven sons and three daugh-
3 ters. And his possession was seven thousand sheep, and three thousand camels, and five hundred yoke of beeves, and five hundred shee asses, and of servants exceeding many: and he was the most thriving man of all the sons of the east[5].
4 And his sons went and made banquets *in their* houses, *each* man his day; and they sent and called for their
5 three sisters to eat and to drink with them. And *thus* it was when the banqueting days went round: then Job sent and set them apart, and caused them to rise early in the morning, and he made burnt[6] offerings ascend according to the number of them all; for Job said, "perhaps my children have sinned, and blessed the *false* "Aleim[7] in their hearts." Thus did Job on all these days.
6 And the day was, that the sons of the Aleim came to station[8] themselves before Jehovah, and moreover Satan

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[1] Ouj. Oj signifies a tree, and it is not improbable that the place might be so called from having many of them, which would render it very remarkable in that hot climate.

[2] Aiub. The persecuted one.—Parkhurst.

[3] The plural of ALE, to curse, or denounce a curse. All covenants were confirmed by oath and sacrifice. The propriety therefore of God's taking upon himself this name, will best appear by comparing 53 Is. 10, 11. Ps. xv. 4. Ps. ii. 7. Ps. xl. 6, 8. Ps. cx. Phil. ii. 6—10. It was in virtue of this antemundane oath, 1 Pet. i. 18—20, that Christ *was foreordained* to redeem us *before the foundation of the world*.—Parkhurst.

[4] Wickedness and mischief.

[5] East of Palestine. Arabia Petræa, forming the Eastern boundary.—Scott.

[6] Et vitulum unum pro peccato pro animabus eorum.—S. Wesley.
For every child a costly victim blaz'd.—Scott.

[7] The Idolaters had their Aleim, or swearers. Thus Jupiter whose oath bound the fates. These Gods were worshipped with the most abominable rites. Job appears to have been fearful lest his children, in the gaiety of their hearts, should have been led by their passions astray into Heathenism.

[8] Perhaps by comparing this passage with the court of Solomon, it may explain it. It is observed, Heb. viii. 5. that Moses was commanded exactly

7 tan[9] came in the midſt of them. And Jehovah ſaid unto
Satan, "From whence comeſt thou?" And Satan anſwer-
ed Jehovah and ſaid, "From[10] going to and fro in the
8 earth, and from walking about it." And Jehovah ſaid
unto Satan, "Haſt thou placed thine heart upon my
"ſervant Job, for none is like him in the earth, a
"man perfect[11] and upright, fearing the Aliem, and
9 "turning aſide from evil?" And Satan anſwered Jeho-
vah and ſaid, "Feareth Job the Aleim without cauſe?
10 "Haſt thou not made an hedge about him, and about
"his houſe, and about all which *belongeth* unto him?
"encompaſſing thou bleſſeſt the works of his hands,
"and his poſſeſſions burſt forth through the earth.
11 "But verily, put forth now thine hand and ſmite
"the whole which *belongs* unto him: verily[12], for the
12 "ſake of thy preſenee he will not bleſs thee." Then

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actly to copy the things that had been ſhewn him in the mount. They were, ſaith he, ſhadows of the heavenly; and from Ezekiel we learn theſe ſhadows are to be realized in the Millenial kingdom of Chriſt. In like manner I humbly conceive that the reign of Solomon is a copy, in the regularity and glory of its attendance, of the courts of Jehovah, as it moſt undoubtedly is in Pſ. xlv. Pſ. lxxii. Pſ. cx. and of the courts of Chriſt in the Millenial age. For I think this word ſeems to imply a ſtated attendance, and that when the angels of Jehovah came in their turns to take their ſtation, Satan came with them.

[9] Satan. Is not this an office title, *The accuſer?* I have often wondered where Chriſtians got the idea of Satan being chief prince of Hell. They almoſt to a man think with Milton, that he is always ready to exclaim "better in Hell to reign than ſerve in Heaven!" I cannot but think they forget theſe words, "Thou ſon of God, art thou come hither "to torment us before the time?" Mat. viii. 29. Was this paſſage the only one, it might be ſaid to be figurative; but, on the contrary, it agrees with the reſt of the ſcriptures, and is contradicted by none: for inſtance, 1 Kings xxii. 21. Rev. xii. 10. But bleſſed be God, he ſhall no longer accuſe the ſainss of the Moſt High. The ſeventh trumpet hath began to ſound, and he is caſt out, and woe *be* to men of a worldly ſpirit, and the merchants of the ſea, for he is enraged, "becauſe he knoweth that he "hath but a ſhort time."

[10] Denoting vigilance comp. Zech. i. 10, 11. 1 Pet. v. 8.

Aſſiduous in my office, I have run
Through all the peopled climes from ſun to ſun. SCOTT.

[11] Of blameleſs manners, with a ſoul ſincere,
Evil his hate, and God alone his fear. SCOTT.

[12] Si non ſuper facies tuas benedixerit tibi.—Montanus. I think that the difficulty that has ariſen on this paſſage is from the adverb LA, non, not, not having been noticed; and the word Be Rek being rendered curſe inſtead of bleſs; it is not any where uſed in the ſenſe of a curſe, and radically means to couch, lie down.—See Parkhurſt.

said Jehovah unto Satan, "Lo! all which *belongeth* to
"him *is* in thine hand; only, unto him thou ſhalt not
"ſtretch thine hand." Then Satan went forth from the
preſence of Jehovah.

13 And *there* was a day that his ſons and his daughters feaſt-
ed, and drank wine in the houſe of their elder brother.
14 And a meſſenger came unto Job and ſaid, "The beeves
15 "were ploughing, and the aſſes were under the feeders
"hands, when the Sabeans aſſaulted and took them, and
"and ſmote the young men with the edge of the ſword,
"and I only eſcaped; alone I *eſcaped* to relate *it* to
16 "thee." Whilſt *he was* thus ſpeaking, another came,
and ſaid, "The fire[13] *of* the Aleim hath fallen from the
"heavens, and hath kindled among the flocks and
"amongſt the young men, and hath conſumed them,
"and I only eſcaped; alone I *eſcaped* to relate it to thee."
17 Whilſt *he was* thus ſpeaking, another came, and ſaid,
"The Caſdim[14] placed three bands, and ruſhed upon
"the camels, and took them, and the young men they
"have ſmitten with the edge of the ſword, and I only
18 "eſcaped; alone I *eſcaped* to relate it to thee." Whilſt
he was thus ſpeaking, another came, and ſaid, "Thy
"ſons and thy daughters were feaſting and banqueting in
19 "the houſe of their elder brother, and lo! a great wind
"came, paſſing[15] over the deſert, and *it* ſmote upon the
"four ſides of the houſe, and it fell upon the young men,
"and they are dead, and I only eſcaped; alone I *eſcaped*
20 "to relate it to thee." Then[16] Job ſtood up, and tore
his robe and cut ſhort *the hair* of his head, and fell *upon*

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[13] The fire of God was darted from the ſkies,

The flocks and ſhepherds are conſum'd alone,
I, wretch, ſurvive, to make the miſchief known. SCOTT.

[14] Chaldea was a vaſt diſtance from Edom. But there were a ſet of profligates who, like the Arabs, eſteemed it heroiſm to make long journies over pathleſs ſolitudes, in queſt of daring adventures.—Lowth and Scott.

[15] Zech. ix. 14. *The Lord God ſhall go with whirlwinds of the South.* Probably the deep ſandy deſart between Egypt and Paleſtine, mentioned by Joſephus and Arrian, and muſt therefore have been a ſouth wind.—Scott.

[16] Seemingly with a fulneſs of ſelf-poſſeſſion, ſuch calmneſs had the knowledge of God given him. For the tearing of his robe was the cuſtomary mode of mourning, as likewiſe was the cutting off the hair. Thus Achilles at the funeral of Patroclus,

Theſe hairs no longer grow,
Patroclus bears them to the ſhade, below. POPE'S HOMER.

the

the earth, and proſtrated himſelf, and ſaid, "Naked I "came forth from the belly of my mother, and naked "ſhall I return a deſolation[17]! Jehovah hath given, and "Jehovah hath taken; bleſſed be the name Jehovah." In all this Job erred[18] not, and aſcribed not inconſideration to the Aleim.

[17] SeME. Iſa. v. 9. xxiv. 12. Hoſea v. 9.

[18] Is not this noticed here, and in the 2d Chap. to ſhew the perfection of Job's character to have conſiſted in entire reſignation to the will of God, until bodily pain, and the unjuſt aſperſions of his friends, had called forth complaints againſt God on account of his ſufferings, which afterwards led him to contention with the Moſt High. We war not, ſaith Paul, againſt fleſh and blood only, but againſt the ſpiritual wicked rulers in the heights, or heavens.

CASE OF JUDAS.

To the Editor of the Univerſaliſt's Miſcellany.

SIR,

Peruſing your laſt number I found in a letter from a clergyman in the country, the caſe of Judas introdueed as an inſuperable objection againſt Univerſal Salvation. If you think proper to inſert the following abſtract, with the remarks thereon, they are at your ſervice.

J. C.

'MY opinion of Mr. Wincheſter's ſentiments remains the ſame: I ſee no argument of his ſufficiently ſtrong to overturn my former creed, reſpecting the eternity of future puniſhment. What our Bleſſed Lord ſaid of Judas, that "It were good for him had he never been born," is ſo very forcible, that (at preſent) I think he would not have uſed ſuch a ſtrong expreſſion, was Judas to have been reſtored, even after millions of years, to the joys of his ſalvation, &c"

REMARKS.

This very forcible objection againſt the *reſtoration* of Judas, will appear, if duly conſidered, a very forcible objection againſt the *wiſdom and goodneſs of Him*, who is the firſt cauſe and laſt end of all creation! Now the ſcriptures maintain, that God created all things by Jeſus Chriſt Eph. iii. 9. That without him was not any thing made that was made. John i. 3. For by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones or dominions, or principalities or powers; all things were created by him and for him, and he is before

all things, and by him all things consist. Col. i. 16, 17. I ask, therefore, is it possible, is it rational, to suppose, that he who brought Judas into existence would exclaim 'Good were it for that man, if he had never existed or been born!' We are also assured from divine authority, that 'God is love.' 1 John iv. 8. Love therefore must be the root of all creation; then the existence of Judas must necessarily flow from that source. From hence it will follow, that his final destruction or exclusion for millions of years from the joys of Christ's salvation, would perfectly contradict the apostle's assertion, 'By him all things exist.' Besides, if our Lord had used those words, or intended them expressly to decide the future state of Judas, it would have been contrary to the general tenor of scripture, which speaks of his coming to judgment at a future period; previous to which he declares (*ego ou krino oudeva*) I judge (condemn or decide the fate of) no one. John viii. 15. compared with chap. xii. 47, &c. But to come more immediately to the subject, as it is found both in Matt. xxvi. 24. and Mark xiv. 24. In both places we shall find that our Saviour, instead of expressing any sorrow or disappointment on account of the birth of Judas, he is, in a truly sympathetic manner, foretelling what would be the distress and torture of that unhappy man's mind, after the commission of the dreadful act: manifesting himself thereby the true high priest of our profession, being touched with the feeling of human infirmities, who could have compassion on the ignorant, and on them who are out of the way; exclaiming in the language of that friend who sticketh closer than a brother *ouai*, Alas! for that man by whom the son of man is betrayed; *kalon en auto, good were it to himself* if he had never been born, i. e. according to his own apprehension from the conclusion which his distracted, wounded, and self-condemned spirit would draw from the horrid act of betraying his divine master. Solomon speaking of such a state says, Prov. xviii. 14. 'The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?' We may perceive by the language of Job, Chap. iii. 1. &c. likewise Jeremiah, chap. xx. 14. that they were both exposed to the same miserable situation; each of them thought it would have been good *to himself* if he never had been born. Upon the whole it plainly appears, that all the miseries of Judas were in the present state; for though he was born to the calamity of a traitor, yet was he not spared in his wickedness to become a blasphemer; but being arrested

rested for sin in this act of treachery, Matt. xxvii. 3, 4. *he repented himself*, went and confessed his guilt: he confessed it too before the parties concerned with him; and parties who were well able to resent his confession, as an accusation recoiling upon themselves with severity; yet in the face of their power, and in defiance of their dignity, he brought the pieces of silver to the chief priests and elders, and cast them down before them, and declared to them all, *I have sinned, in that I have betrayed innocent blood.* Similar to that the thief on the cross boldly testified of Christ, 'As for this man he hath done nothing amiss.' With respect to his hanging himself, there is not the least shadow of proof; the words, Matt. xxvii. 5. *kai apelthon apegxato*, literally, 'And departing was strangled (or suffocated with overwhelming grief). See Dr. Hammon in loc. comp. with Acts i. 18. This view of the subject must appear to every unprejudiced inquirer after truth, most consistent with the scriptures in general, as well as those propheces in particular which relate to the person of Judas, attending at the same time to the *unconditional promise* made by our Saviour to all the twelve disciples, when Judas was amongst them, of sitting upon twelve thrones, &c. Matt. xix. 28. Luke xxii. 29, 30. and we may be sure that the gifts and calling of God are without repentance or change of mind; for God is not a man that he should lie, nor the son of man that he should repent: hath he said and shall he not do it, hath he spoken and shall he not make it good? And this is perfectly agreeable to the apostle Peter's declaration from the old testament prophecy, Acts i. 20. *(genetheto he epaulis autou eremos kai me esto ho katoikon en aute) let his* estate or *mansion become desolate, and without inhabitant*, i. e. what his divine master promised him. But his bishoprick (or office of an apostle in the present state) let another take. This, Sir, is my present view of this very important subject; and nothing can convince me that I am in an error but an explanation of it more consistent with the wisdom, love and power of Him who hath created all things, and for whose pleasure they are and were created.

ON ELECTION.

(*Continued from page* 15.)

Dear Sir,

FROM the faithful records of the dispensations and dealings of God with his creatures in ages past,—from the sure word of prophecy, by which we are informed of what shall

ſhall take place in the ages to come,—from the holy ſcriptures at large,—we may learn this grand truth, that the end to which Jehovah will ultimately conduct all his creatures, the ſtate in which he will finally place them, is the ſame to which he intended bringing them, and in which he determined they ſhould be placed, when he firſt gave them exiſtence. To that end all the diſpenſations, of providence and of grace, of mercy and of judgment, running through ſucceſſive ages, to the final conſummation, are, and ever will be ſubſervient. When we view any particular diſpenſation of the Moſt High, or contemplate his dealings with any particular part of his creatures, we ought to remember that we have before us in that inſtance; only a part of the aſtoniſhing ſyſtem of divine government, which comprehends all creatures, periods, and events, in all their circumſtances, and combines them together in one amazing whole; which, in its developement, will diſplay every divine perfection, and lay open every ſource of improvement and happineſs, for the perfecting of every derived exiſtence in the univerſe. The diſpenſations of God which have been unfolded, and thoſe which remain to be unfolded in the fulneſs of times, are not final *ends*; but *means* leading to one great and ultimate end: they are diſtinct, yet connected branches of that abſolutely perfect plan of divine operations, which originated in infinite love, is carried on by unerring wiſdom, almighty power, and unbounded goodneſs, and which muſt iſſue in God's being all in all. If theſe remarks be juſt, we may reaſon from them as given premiſes, ſhould we meet with an inſtance of God's having choſen individuals, and endowed them with ſpecial favors, without his having avowed at the ſame time that his deſign, in the beſtowment of ſuch peculiar grace, was the general good of his creatures: for if enough be ſaid in the ſcriptures to eſtabliſh the foregoing view of the divine government, it muſt be applicable in every particular caſe.

In my laſt letter, I attempted to prove that Abram was choſen of God, and made an object of his peculiar favour; that his being choſen to become a recipient of ſpecial bleſſings, was a ſtep towards the bleſſing of all the families of the earth; that the promiſe made to him extends to his ſeed, both natural and ſpiritual, and that as the dealing of God with him, was a ſtep towards the bleſſing of all mankind, ſo the choice of, and divine favours beſtowed upon, his ſeed, are ſucceſſive ſteps leading to the ſame end. We ſhall in this letter attempt to ſhew how the ſame gracious plan was carried forward, by the

the dealings of Jehovah with his deſcendants, Iſaac and Iſhmael.

Jehovah who choſe, and reſolved to bleſs Abram and his ſeed; likewiſe reſolved to bleſs all families of the earth in him: the ſame wiſdom, power, love and faithfulneſs, by which the one is accompliſhed, are equally engaged to effect the other: therefore when we ſee the divine perfections overcoming all oppoſition to his great deſigns, in one inſtance, it is an earneſt of their complete triumph over all the obſtacles that can ariſe, to prevent the full accompliſhment of his deſigns, in every inſtance. Some perſons who oppoſe the doctrine of the Univerſal Reſtoration, contend, that ſo far as relates to God's choſen people, his counſel ſhall ſtand, and he will do all his pleaſure, that nothing in earth or hell can prevent their being finally brought to enjoy all the grace and glory which he intended they ſhould enjoy; but as to the reſt of mankind, (they ſeem to think) whatever kindneſs the Lord may have towards them, whatever gracious deſigns he may have formed for their happineſs, they have rendered, and will render, his kindneſs abſolutely uſeleſs, have defeated his deſigns, and will for ever do ſo: therefore his counſel reſpecting them muſt totally fall to the ground, his pleaſure never be done. According to which, all the ſteps God hath taken for the recovery of multitudes of his creatures, will to all eternity be loſt labour, whatever he hath done, or ever ſhall do, to, or for, them, either in mercy, or in judgment, will be quite nugatory, never producing the effect which he deſired. It may fairly be demanded, how it can be, that infinite wiſdom ſhould ſucceed ſo well in the choice of means to accompliſh the divine purpoſes in the one caſe, yet prove totally unſucceſsful in the other, that eternal power ſhould be able to place the divine counſel immoveable on its baſis in the one inſtance, and not be able to prevent its falling proſtrate, and daſhing itſelf in pieces, like the Philiſtine god in the other, that divine love ſhould employ all the reſources of wiſdom and power, to purſue, recover, bring to its embraces, its objects, and perform all its pleaſure upon them, in the one caſe; yet never recover, embrace, or perform its pleaſure, upon thoſe who are loved by God, in the other.

It has ſometimes been demanded, with an air of triumph, by what means the wicked, who die in their ſins, will be recovered, and how it can be expected that any means ſhould be effectual, after the goſpel with all its bleſſings is found to have no effect upon them. Without ſtopping to point out what

what means will be employed for the effecting of this great purpose, it is sufficient for my present design, to observe, that if their restoration be an event foretold in the scriptures, we may rest satisfied, that infinite wisdom will find means, eternal power adopt them, immutable love direct them to the benevolent end, and the absolute faithfulness of God, for his immortal honor, secure their efficacy. The fact is, men are slow of heart to believe, that events will take place, the efficient cause of which is to be found, neither in nature, nor in existing circumstances: thus it was with Abram and his wife, much as they desired a son, positively as God had promised them a numerous progeny, they still demurred, they knew not how to conceive it credible, or possible, that, at their time of life, they should be blessed with offspring. After having spent the prime of their days childless, when arrived at such an age, that nature itself, and all the existing circumstances, seemed to forbid all expectation of Sarah's having a child, the *Most High*, contrary to the usual course of things, notwithstanding the obstacles which existed were insurmountable to every thing but divine power, visited Sarah, and she brought forth the child of promise. God could have made Sarah fruitful before, she might have had a son, ere such circumstances existed, as seemed to render such an event impossible; but it seems Jehovah, in the first step towards the accomplishment of his promise to Abram, chose to display his mighty power in triumphing over the greatest difficulties, that the accomplishment of it, in no instance, might seem improbable. The same power which triumphed in the fulfilment of the promise in this first instance, will triumph in the fulfilment of all that it contains.

Isaac, even before he was born, was chosen of the Lord, to stand related to him, by a peculiar covenant, and to be heir with Abram, of the same promise. Gen. xvii. 7. and 19. Heb. xi. 9. Jehovah chose him to be the progenitor of the peculiar seed, he renewed the manifestations and promise to him, which he had before afforded to his father: Gen. xxi. 12. chap. xxvi. 2, 3, 4. and throughout treated him as an object of his peculiar choice and favour. The peculiarity of the divine conduct towards Isaac, is so evident, and the distinguishing nature of the blessings conferred upon him, so manifest, that I know not how either the one or the other can be questioned. He was not only distinguished by the peculiar favours which the Almighty bestowed upon him, from men in general, but from Ishmael, who was equally

Abram's

Abram's ſon, in particular. He was a child of promiſe, and the promiſe fulfilling God did every thing for him, that could make him appear an eminent object of his peculiar regard. I ſee not how any one, with the caſe of Iſaac before him, can fairly deny that particular election, and peculiar favor, are comprehended in the divine diſpenſations.

It may be aſked, how the non-election of Iſhmael, and his deprivation of the ſpecial favours beſtowed upon Iſaac, can be reconciled with the ſuppoſition of his being an object of the divine love, and with the ſuppoſed beneficent tendency of ſuch peculiar diſpenſations? Before I anſwer this enquiry, I would propoſe ſeveral others. Are not all the diſpenſations of God arranged and combined together in one perfect ſyſtem, with the moſt conſummate wiſdom? Is not the deſign of the whole ſyſtem of divine operations, conſequently of each particular part, to produce the greateſt and moſt univerſal good, to the creation at large? Was not the chooſing and diſtinguiſhing an individual, at the time, and in the manner, in which God choſe and diſtinguiſhed Iſaac, a neceſſary ſtep in the wonderful concatenation of events, by which all the truth and grace of Jehovah ſhould be brought to light:—a ſtep, with which ſtood connected, and on which, in ſome ſort, depended the developement of the whole economy of divine love? If ſuch a ſtep was neceſſary to the carrying into effect the plans of divine wiſdom and love, which had for their object the happineſs of the world, how could it be otherwiſe than beneficent to Iſhmael and his poſterity, as a part of the world; or otherwiſe than compatible with the love of God to him? Can we negative any one of the above queſtions, without virtually denying the infinite wiſdom and goodneſs of God?

That Iſhmael, though not choſen and diſtinguiſhed in the ſame manner as Iſaac and his poſterity; yet that his and their greateſt advantage was comprehended in ſuch peculiar diſpenſations, is, I think, capable of the fulleſt proof, not only from the general principles argued above, but alſo from expreſs declarations of ſcripture.

Before Iſhmael was born, Jehovah gave his mother a promiſe concerning him and his poſterity, Gen. xvi. 10, 11, 12. Before Iſaac was born, the Lord declared he had bleſſed Iſhmael, the declaration was made at the very time when the covenant of peculiarity was declared to attach to the former, which ſhewed that the peculiar favours reſerved for the one;

did not prevent the beſtowment of the bleſſing of God upon the other: the latter, as well as the former, was comprehended in the covenant made with Abram, for he received the ſign of it in his fleſh, which had he not done he would have broken the covenant; Gen xvii. chap. but to talk of any man's breaking a covenant with which he has nothing to do, would be abſurd. If it be ſaid that Iſhmael was caſt out of Abram's family, the reaſon of his being caſt out is evident, it was becauſe he was found mocking at an event, which ought to have made him rejoice, not the peculiarity of the Lord's conduct to Iſaac, but his own behaviour, was the cauſe of his being caſt out. Jehovah informed Abram, that though he was caſt out, he would not deſert him, that he would make a nation of him, which was a confirmation of the bleſſing before pronounced upon him: and we find, when the lad was in diſtreſs in the wilderneſs, God hearkened to his voice, manifeſted his tender care over him, and renewed his promiſe concerning him. Gen. xxi. chap. The particular conduct of divine providence towards the deſcendants of Iſhmael, to the preſent day, form a ſtriking exemplification of the truth of the ſcriptures, and proves that they have never been forgotten by the God of Abram. The poſterity of Iſhmael, were not prevented participating in the ſcriptural advantages of the former diſpenſation, the way was open for them to become proſelytes thereto. Under the preſent diſpenſation; the goſpel, with all its bleſſings, is directed to them, as well as to the reſt of mankind; and, in the univerſal reſtoration, their whole race muſt be comprehended. The avowed deſign of the Lord, in the peculiar bleſſing beſtowed upon Iſaac and his ſeed, was the bleſſing or making happy, all the nations of the earth: Gen. xxvi. 3. 4. which connects with the election of that patriarch and his deſcendants, and all the ſpecial favours beſtowed upon him and them, the ultimate happineſs of mankind at large

Iſhmael has been conſidered by many as one of thoſe whom God is ſuppoſed to have paſſed by, without any deſign of bleſſing them, we have ſeen that this was by no means the caſe with Iſhmael; nor, in fact, has the Moſt High any more deſerted thoſe who are not elected, or ceaſed to deſign their happineſs; than he deſerted the ſon of Hagar.

The Apoſtle Paul brings forward the caſe of Iſaac and Iſhmael, as allegorical, Gal. chap. iv. upon which, at preſent, I ſhall make but this one remark, if Iſaac, the child of promiſe,

promiſe, was a type of all the children of promiſe, and if the election of, and bleſſings beſtowed upon, the former, were ſteps towards the bleſſing of all mankind, then the ſame thing may be concluded reſpecting the choice of, and bleſſings beſtowed upon the latter.

I have not abriged this letter in the manner I intended, as you wiſhed me not to do it.———I remain,

Dear Sir,

Yours in the bonds of the goſpel,

R. W.

Poetry.

ADVICE TO HUSBANDS.

DEAR William, ſince you've choſe the wedded ſtate,
Attentive hear a Parent's voice relate
The maxims, which ſhould guide your future life,
As a good huſband to a virtuous wife.
Around a wide extended proſpect lies,
Of bliſs or woe that ſpring from nuptial ties.
Now take your choice, nor ever more complain,
If by wrong conduct nought but woe you gain;
For as the man his rightful ſceptre ſways,
He merits juſt contempt, or well-earn'd praiſe.
Know firſt the ſource, and end of all your pow'r,
Nor let your paſſions 'bove their limits ſoar,
Nor ever thro' falſe tenderneſs decline,
In proper place t' exert the gift divine.
Th' immortal God from whence all being roſe,
Is the grand ſource from whence all pow'r flows;
By ſecond cauſes he his pow'r maintains,
And King, thro' Chriſt, o'er all creation reigns.
Chriſt, by his ſpouſe the church, his works controuls,
Thro' it he all his fallen creatures rules.
As the bleſt Saviour owns his father's ſway,
The church owns Chriſt, and wives ſhould men obey.
The juſt gradation, thus from God deſcends,
Thro' Chriſt and nature, till in man it ends.
Then would we know our pow'r, our thoughts ſhould riſe,
And bring Meſſiah's ſway before our eyes:
Few were the worſts he uſed to perſuade
His church, of the o'erflowing love he had;
But by perſuaſive actions, taught their mind,
That he was wiſe, and generous, and kind.

Would

Would you, my William, then, your wife controul,
By actions firſt, convince for love you rule.
Love flows from love, love bows the ſtubborn heart,
Love melts down anger, and makes pride depart;
Love only can with dignity inveſt,
And chaſe all rankling paſſions from the breaſt.
Why does Mercutio rage, with threat'ning hand?
Would he not prove he can his wife command?
Wiſdom muſt own his rage is a pretence
To hide his wife's ſuperior worth and ſenſe.
Why jealous madneſs in Sylveſter's eyes,
Should he his Laura in a ſmile ſurpriſe?
'Tis not his wife he loves, 'tis ſelf alone,
And by his folly makes his weakneſs known.
If then you would your wife's ſuperior prove,
Be firſt in wiſdom, and the head in love:
Then will the gentle fair on thee depend,
Lean on thy breaſt, and to thy voice attend:
Then ſhall thy preſence chear thy bleſt abode,
And thou be loved little leſs than God.
Where greater pow'r and love, and wiſdom are,
It follows, there muſt be ſuperior care.
Theſe active principles with ſteady force,
By various ways purſue the ſelf ſame courſe:
They ſeek the good of thoſe beneath their care,
To guide by love, and chaſe away deſpair:
Hence is the virtuous man of hope poſſeſt,
And with much long enduring patience bleſt.
His bliſs, from bleſſing others, chiefly flows,
And back that joy receives, which he beſtows.
I hate that weak defence I often hear,
"There is much fault on both ſides, Sir, I fear:"
Faults on both ſides can never, never be,
They muſt lay with ſuperiority:
Where ruling pow'r reſides the fault muſt lay,
If like a tyrant, man the ſceptre ſway,
The wife will like a grumbling ſlave obey;
But if to make her happy, he command,
Her mind enlighten'd owns his guiding hand:
Convinc'd of this, with eaſe the ſceptre's ſway'd,
The Lord unſeen, the friend alone's obey'd.
If thro' falſe tenderneſs, he crowns her queen,
Is it a wonder, if, his folly ſeen,
He would his long loſt liberty regain,
That ſtrife ariſe before he pow'r obtain?
Wrangling, abuſe, and loud unſocial jars?
With all the diſcords of domeſtic wars?
Say, my dear Willian, ſhall I call to mind,
Once more, the Saviour generouſly kind?
Unſeen he ſits on heav'n's almighty throne,
And thro' his church makes boundleſs goodneſs known.
Thus, thro' your wife, let ſweet beneficence,
Thy pity to the ſons of want diſpenſe.

The

The niggard's ſoul, the miſer's ſelf will hate,
And all his meanneſs will with joy relate.
Be gen'rous then, eſteem ſhall thus ariſe,
And real pleaſure crown your nuptial joys.
Let not the falſe opinions of mankind,
By fooliſh notions lead aſtray your mind.
Do not, my friend, with old Prudentius cry,
'The marry'd ſtate is all a lottery.
'More than two blanks to ev'ry prize appear:
'Since I muſt dip, O may good luck be there.'
Be chearful, William, take good heart my lad,
Say, I will force my wife to make me glad;
I'll bear her cares, I'll make her ſorrows ceaſe,
I'll aid her joys, I'll bleſs her ſoul with peace.
Your choice is made, let not her temper move
You to diminiſh in the leaſt your love:
Let her be kind, or fretful, meek, or gay,
A ſcolding wife, or one that's full of play:
If you're unhappy, never dare to moan,
The fault's not her's, 'tis your's, and your's alone.
They all have faults, and know it lays with you,
Thoſe faults, by love, and wiſdom, to ſubdue.
Make not her temper your excuſe to ſtay,
And paſs your leiſure hours in drink, away.
Jehovah's image in yourſelf revere,
Rule but like him, and joy ſhall ſoon appear.
Sure, 'tis like God to rule with ſuch a ſway,
As the worſt woman ſhould with joy obey:
It is god-like to comfort and protect,
To call each virtue forth, and vice correct:
Like him with perſevering patience rule,
And never, but for good, your wife controul.
O could my verſe but make thine heart to know,
The joys that would from ſuch a conduct flow,
The pleaſure, thine approving voice would give,
And make each virtue with freſh vigour live,
Then, would a look diſproving make to grieve,
Till ſhe could an approving word receive.
Like conſcience thou wouldſt reign within her heart,
And free it from all fear, or rage, or art.
Then would your well tun'd ſouls together fly,
In grateful praiſes to the Great Moſt High.
Your thoughts would on each other's welfare move,
And ev'ry act, and ev'ry word be love.

MONTHLY OCCURRENCES.

February 1.

THE Bank Directors repeated a former recommendation, that the Public would weigh ſuch gold as is offered to them.

The Public were alſo informed, that all the one and two pound notes dated prior to this date might be changed at the option of the holder, after the 5th inſtant, for caſh, or notes of a new form.

By the Paris Journals which arrived yeſterday, it appears, revolution is making rapid progreſs in Switzerland. The Pays de Vaud has renounced the authority of the Magiſtrates of Berne, and the whole confederacy ſeems more or leſs affected with a ſpirit of change.

2. By the late advices it appears, that the overthrow of the Pope will ſpeedily take place. The Ciſalpines have taken it upon themſelves to revenge the inſults lately offered to France, and have marched againſt Rome. French troops are on their march to the ſame city, and the reſult cannot be doubtful.

His Neapolitan Majeſty is in a very critical ſituation—while on the one hand he wiſhes to ſeize on the papal territories, we are on the other informed by the Pariſian papers, that inſurrections have broke out in Sicily and Calabria, to quell which he is marching troops.

3. News from Ireland, that ſome of the inhabitants of Waterford having acted improperly, the magiſtrates, attended by the principal people of the county, had been guilty of the moſt unheard of barbarities. Thirteen houſes were conſumed a few nights ſince near Tallow with all their property: ſome of the matters were committed to goal, and others were executed at their own doors.

4. Advice from Hambro' that the diet of Ratiſbon had granted to the deputation of the Empire the unlimited powers required by the French.

5. The Hambro' mail brought advices that the Cantons of Berne and Fribourg had declared they would oppoſe the deſigns of France in revolutionizing their country. It is ſaid Lucerne, Soleure, and even Zurich are determined to ſupport them: Baſle remains neutral.

6. From Torbay, Feb. 4, the fleet under the command of Admiral Thompſon ſailed on a cruize.

A meeting of the Proprietors of Bank Stock was held yeſterday for the purpoſe of conſidering the propriety of the Bank in its corporate capacity ſubſcribing to the books now opened for voluntary contributions, when upon the motion of Mr. Hunter, it was agreed to ſubſcribe 200,000l. Several members were for half a million.

7. A letter from Jno. Thompſon, of York, ſays, that on one market day 4000 copies of Paine's Age of Reaſon were diſtributed *gratis* among the farmers and labourers at York.

8. Advice by the Hambro' mail from Balogna, that the French and Ciſalpines had taken poſſeſſion of Loretto, Perugia, and other places in the Eccleſiaſtical State, and were in full march for Rome. The Pope was ſo ill and weak, that his death was hourly expected. The Emperor had alſo taken poſſeſſion of Udina, &c. The Emperor of Ruſſia has reſtored to the Order of Malta all the poſſeſſions which it held in Poland. The Priory, worth 9000 roubles annually, he has given to the Prince of Condé. Louis the XVIIIth has retired to Poland. A plan is in agitation for forming a canal that ſhall unite the Scheldt, Moſelle, and Rhine.

9. A report of an inſurrection in Mexico, in which the Viceroy and all his family had been murdered.

News

News received of a freſh revolution having taken place in Holland, on the 21ſt January.

10. Advice was received from Switzerland, that Baſle had been entered by about 600 men, joined by the dragoons that had been ſent againſt them, that they had taken poſſeſſion of the arſenal, choſe their officers; and ſwore, that in the utmoſt emergency they would only obey the orders of the Deputies from the country. The King of Naples is ſaid to have refuſed taking any part in the affairs of Rome.

The Lord Mayor and Merchants of London met yeſterday at the Exchange, and ſubſcribed liberally towards the ſupport of the war. They likewiſe named a Committee for carrying on the ſubſcription; recommending all the Corporate Bodies, Mayors, and Chief Officers throughout the Kingdom, to endeavour to promote it.

11. By the Paris Papers a proclamation from the Directory, prohibiting, under the ſevereſt threats, the wearing of Britiſh manufactures, and vowing deſtruction "to Carthage." Likewiſe a proclamation ſhewing that they have revolutionized the Pays de Vaud, and are preparing to attack Berne.

12. A full meeting of the Board of Trade was held on Saturday at the Earl of Liverpool's office, Whitehall, for the purpoſe of ordering the circulation of a new ſilver coinage, of which 3s. 6d. pieces are, it is ſaid, to form a part.

A woman has lately been delivered of a child in the country, being the 32d. by the ſame huſband.

13. The Paris Journals arrived yeſterday, to the 9th inſt. by them it appears, the ſouth of France is in a very diſcontented ſtate. The city of Lyons, where ſo many thouſands have been killed, ſtill refuſes ſubmiſſion to the preſent government.

Laſt week, an Hamburgh packet was carried by a French privateer into Calais; the Princeſs de Lion of the houſe of Montmorency, is among the captives.

14. The Weſt India Fleet conſiſting of 74 ſail, ſafely arrived at Barbadoes on the 26th December laſt.

Eight South Whalers have been captured by the Spaniards on the coaſts of Chili and Peru.

The grand Jury found the bill on Monday againſt the publiſhers of Gilbert Wakfield's anſwer to the Biſhop of Llandaff, and Mr. Cuthell of Middle row, Holborn, has been taken into cuſtody for publiſhing it.

15. The Houſe of Commons voted 2000l. per annum. from the 14th February, 1797, to Lord St. Vincent and his two next heirs to the title, and likewiſe the ſame ſum per annum, commencing 15th October, 1797, to Lord Duncan and his two next heirs to the title.

16. It is ſaid to be finally agreed to ſend a convoy with the American ſhips, they allowing the commander of it a certain per centage on all they conduct ſafe to the place of deſtination.

Advice was received from Liſbon, that the Engliſh fleet, under Lord St. Vincent, is in good health, and that the Spaniſh miniſter had given notice, that the French had demanded from the Court of Spain, a paſſage for 40 or 50,000 troops, which had been granted, from inability to do otherwiſe.

17. Arrived on the morning of the 14th ult. in Plymouth ſound, his Majeſty's ſhip, Amelia, of 44 guns, from a cruize. She fell in with a large fleet from Bourdeaux to Breſt, laden with proviſions, and would have probably captured moſt of them, had it not been for a dangerous mutiny which exiſted amongſt the crew. A number of the ringleaders are now in confinement, and will be tried by a court martial.

On the 12th inſt. the Earl of Aldborough was ſentenced to 12 months impriſonment, to pay a fine of 1000l. and to find ſecurity for his good behaviour, for having publiſhed a libel upon the Iriſh Houſe of Lords.

19. It appears likely that the present ſyſtem of coercion will be abandoned in Ireland. General Abercrombie diſapproves of the conduct of ſome of the military ſo much, that he has written to Mr. Dundas in the ſtrongeſt terms againſt it. Among other remarkable expreſſions he uſes this "I ſhall always be ready to ſacrifice my life in the ſervice of my country as a ſoldier, but I never will be a—BUTCHER."

It is ſaid, that an attack is meditated upon France; that Sir Horatio Nelſon is to command the ſquadron, and that a large military force is to act under his orders.

20. The committee for the wet docks met, and agreed to erect in the Iſle of Dogs, a wet dock in two parts; the one to contain 200 ſail of Weſt India ſhips, and the other, wharfs and warehouſes to unload and receive the goods.

21. Colonel St. George, a gentleman of the moſt daring courage, accompliſhed manners, and higheſt character, was murdered on the 9th inſt. with Mr. Uniacke, his agent and tenant, for having expreſſed himſelf rather unguardedly, in his deteſtation of treaſon and rebellion, at the Earl of Mountcaſhell's houſe at Moor Park. They likewiſe ſtabbed Mrs. Uniacke, who is recovering, and it is thought will know the perſons of ſome of the villains.

22. By the Paris papers, Buonaparte has gone to Dunkirk, from whence he is to viſit all the ports to the mouth of the channel. At Granville, on the coaſt of Britany, they have orders to build 20 gun boats, 60 feet long, 15 feet wide, and 5 feet deep, each to hold a 24 pounder: to be ready before the end of March.

Reported that the port of Hamburgh was ſhut, and the packets detained.

23. The homeward bound Liſbon fleet arrived: not having anſwered the private ſignals off Weymouth, intelligence was immediately ſent to York Houſe, ſtating that a fleet of French men of war, and a number of tranſporte, had appeared off the coaſt on Wedneſday laſt.

24. Advice received of the 3d. of the ſix Hamburgh mails having arrived, after 16 days paſſage. By her we learn the falſehoods of the report, concerning the port of Hamburgh, as extracted from the French papers.

25. By the Hamburgh mail, advice was received of a ſtrong cannonade having been heard at Baſle, in the direction of Berne, which canton had endeavoured to conciliate the affections of the people; and that the council and all the public bodies had ſworn on the 31ſt. to defend their country to the laſt, againſt all enemies, foreign and domeſtic.

26. Accounts are received of the French having juſt entered Berne.

27. Capt. Herbert is this day ſaid to have publiſhed a complete refutation of the conduct of the crew of the Amelia Frigate, during her laſt cruize.

Advices from Conſtantinople ſay, that the Porte has prepared a very large army, and a very fine navy: it is ſuppoſed to oppoſe the introduction of French principles, the Grecians having liſtened with great avidity to the preachers of them.

The Canton of Berne ſtill continues to reſiſt the French with great firmneſs.

CORRESPONDENCE.

S. Thompſon's anſwer to Chriſtophilus is received, but too late for this Number. It ſhall be inſerted in our next

Several preſs errors in J. Thornhill's Piece to Jeſus, &c. are corrected.

Several manuſcripts from Correſpondents at Briſtol are received.

THE

Universaliſt's Miſcellany

For MARCH, 1798.

An Account of the Sickness and Death of ARTHUR PETER.

ARTHUR PETER was born in the pariſh of Lewanick, near Launceſton, in the county of Cornwall; he came to London to improve himſelf in his buſineſs, (which was that of a watchmaker) and intended returning into the country the week following that in which he was taken ill, to ſet up in his buſineſs; but what man appoints God frequently diſappoints, which was the caſe here, for he had a more important buſineſs; inſtead of preparing to go into the country, he had to prepare to meet his God, and to enter into the holy city of the New Jeruſalem; he was taken ill on Wedneſday, the 19th of April, 1797, on the Friday following he ſent me word of his indiſpoſition, when I went to ſee him, and found him in a high fever; on which I called in the aſſiſtance of an apothecary, who viſited him until Sunday, when he recommended to ſend for a doctor, (which was immediately done) who pronounced his caſe very dangerous: his fever continued to increaſe, inſomuch that he was bled four times, and had three bliſters applied in the courſe of four days; during which time we conſulted the care of his ſoul as well as his body by converſation and prayer: he did not diſcover any reliſh for exerciſes of that kind; but rather ſeemed to wiſh that we would not trouble him with it, and when his friends wiſhed to pray with him, he ſeemed to comply with a degree of reluctance and merely out of reſpect to them, until the next Thurſday evening, when after exhorting him to caſt himſelf wholly on the Lord Jeſus Chriſt, and he would undertake for him, he appeared

in great agonies, both of body and mind: and ſoon after was heard to ſay in a low tone, "Now I muſt yield! now I muſt yield! Lord Jeſus do thou undertake for me!" which appeared to be the firſt real application he had ever made to his Saviour for help, truſting only in him; for until now he could never renounce ſelf, as he afterwards confeſſed. From this moment he was enabled to pour out his ſoul before God in humble ſupplication, which he did in the following ſhort, but emphatical prayers: "O Lord, I have too long neglected to pray; help me to pray aright! Lord into thy hands I recommend my ſpirit! Lord give me ſome token and manifeſtation of thy love! take away this vile heart, and give me a better! if it be thy bleſſed will change it now, and take me to thyſelf." And at this moment a grateful reflexion came into his mind reſpecting his mother, who, having been left a widow, and being a woman that feared God, had taken ſome pains to inform the minds of her children (of whom ſhe had ſix), and to bring them up in the fear and admonition of the Lord. This is an inſtance that ſhews the propriety of training up children (as Solomon ſays) in the way they ſhould go, for when they are old (or grown up) they will not depart from it: for here the ſon (who perhaps had never perhaps felt a proper degree of gratitude for his kind parent's prayers and ſolicitude for him) when apparently at the hour of death, cannot leave the world without paying the tribute of acknowledging how often his poor mother had prayed and wept over him, and expreſſing the moſt tender concern for her welfare; and in return for her many prayers for *him*, now begins to pray with his dying breath for *her*, and thus intercedes with the Almighty. "If it pleaſe thee to take me away O Lord! do thou be a huſband to my mother, and make her more than amends for the loſs of her ſon in her old age." He then ſaid, "I hope this will be a ſatisfaction to her that I am gone in peace. Amen, Amen. At this time we expected death every minute, but recovering a little, he repeated the following lines.

"O holy Lamb, do thou receive,
"Let me with thee begin to live;
"Save me, for I am yet unclean,
"And cleanſe me from my ev'ry ſin.

Then alluding to a death-bed in which he thought he was, he ſaid, "What a place is this to do a life's work in?" After ſpending ſome time in prayer with him, he ſaid to me,

"I

"I hope your friends will pray for you, and Chriſt will pray for all." He then gave the following account of his former faith and practice: "I thought once if I went to church it was all very well; but now I ſee there is ſomething more needful." He then prayed as follows: "O ſweet Saviour! one drop of thy blood is ſufficient; do thou waſh me white, and I ſhall be whole. O Lord, look down and pity me! prepare me for death before thou takeſt me hence, and enable me to leave a ſhining teſtimony of thy goodneſs towards me; but if it ſhould pleaſe God to reſtore me, I truſt I ſhall never more fall back as I have done ſince my laſt illneſs: I made the ſame reſolutions then, but have ſhamefully broken them." Being aſked if he did not make them in his *own* ſtrength? He anſwered, "Yes; but now he would make them in *God's* ſtrength." He again repeated, that "he once thought going to church was all that was needful; but now he ſaw it was going to Chriſt, and Chriſt coming to him." He then deſired us to pray with him, and being aſked if he had any thing particular to pray for? he anſwered, "Yes; that God would ſhew him the way to Chriſt;" which we did, and he joined in every petition with great fervency. He then requeſted me to inform his uncle (who had been a careleſs liver), "that if he continued to go on in his old way, he would ſink into perdition, and that will be an awful ſtate indeed!" He ſaid he wiſhed to give this caution not only to his uncle but to all. It appears he had lately had ſome diſputes with a Deiſt concerning a book entitled the Age of Reaſon, againſt which he bore this teſtimony: "As I am a dying man, it is the worſt book I ever read;" and then prayed "that God would ſhake this Deiſt over the pit as terribly as he had done himſelf, but not let him fall into it." He then ſaid he hoped he ſhould never more be aſhamed to own Chriſt, and confeſſed that he had hid himſelf from his enemies for fear of ſhame and reproach.

Being aſked if he felt his pains ſo great ſince he had found Chriſt? he anſwered, "No, he felt no pains now, comparatively ſpeaking, the pains of the body were not to be compared to the pains of the mind." He then repeated the following lines:

"What though our ſins to mountains riſe,
"And ſwell above to Heav'n;
"Yet mercy is above the ſkies,
"Where all may be forgiv'n."

He said, "he now saw the truth of that scripture which is to be fulfilled, when Christ shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power, that God may be all in all." He acknowledged great obligations to Mr. Vidler for the instructions he had received under his ministry, and declared, "that he had understood more of the Bible within a few months that he had heard him preach, than he had learnt before in all his life," for he said, "he could now behold the scriptures all beautifully harmonious! but before, there were seeming contradictions that he could not understand." He expressed several times an anxious desire to know if it was possible for him to be deceived with respect to his acceptance in Christ and his present views of salvation; but being asked if he thought the enemy was capable of putting good desires into his heart, and of pointing him to his Saviour? he seemed perfectly satisfied that it was no delusion. He again acknowledged the obligations he owed his mother for early impressions of virtue, and again remembered with gratitude how often she had prayed for him, and taken him to hear sermons; and then observed, "that he thought God was now answering her prayers as they respected him." He lamented his folly in not attending sooner to these kind admonitions, and said, "he had lived twenty-three years, and now had the work of his whole life to do in one week, amidst the racks and tortures of a death bed!" Yet, amidst all this pain and anguish, he seemed to feel a perfect resignation to the will of God, and did not express the least desire to be restored to health, but said, "he would not give a farthing for what the doctors could do for him, for he would rather die than live, as this world had now no charms for him." He then dozed a little, and waking said,

"If to the right or left I stray,
"Be thou my guide, be thou my way,
"To glorious happiness!"

"I thank thee, O Lord, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: may I keep steadily on the way, and if I live may I live to thee more abundantly, and if I die may I die in Christ. I bless thee O Lord that thou hast vouchsafed to hear the prayer of my friend in my behalf; do thou also hear him for himself; and look upon all the human race and deliver

liver them from error; bring them to penitential grief, that they may be brought to everlasting joy."

His fever still raging, and his pains becoming more acute, he earnestly prayed for his dissolution in these words: "See me, O Lord, at the point of death languishing in this body of clay, and send thy messenger, which I know thou wilt do in thy own good time, for thou dost all things well!" He then prayed "that God would bless all his friends and their families, and do for them according to all their necessities, and that for Christ's sake." He then repeated the following lines:

"O God mine inmost soul convert,
"And deeply on my thoughtful heart
"Eternal things impress!
"Give me to feel the solemn weight,
"And tremble on the brink of fate,
"And wake to righteousness!

And again prayed earnestly "that God would not suffer him to remain in any deception, but give him a farther manifestation that he should appear with his saints in the New Jerusalem, where he might join in the song of Moses and the Lamb, with those who had their robes washed and made white in the blood of the Lamb! Where he should sit down with Abraham, and Isaac, and Jacob in the Kingdom of Heaven, and come to the church of the first born which are written in Heaven, and to God the judge of all, and the spirits of just men made perfect, and to Jesus the Mediator of the new Covenant*."

Speaking of his gratitude to me, he thanked me for my services, and said it would never be in his power to make me amends, but God would reward me; and thanked me for being so faithful in telling him yesterday "that he would thank me when we meet in the next world for speaking so plainly to him, and pointing out the way, and the only way, to happiness. He said he now saw clearly the propriety of not disguising the truth to persons on a death bed, and asked, "what might have been the consequence if he had not had a faithful friend? he said he might have died in a state of insensibility." He then declared he would not but have had this affliction for the world, and blessed God for it. He de-

* His ready application of Scripture is a proof that some pains had been taken by his mother in his youth to instruct him in the word of God; and also of the utility of such instructions.

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ſired me to bid his friends "to take care and be watchful over all their actions, and eſpecially while young, and tell them that God had wrought a moſt wonderful change in me; that he had made me a new creature, and had taken me to Heaven. *You* may ſee my friends, but *I* ſhall not; deſire them not to grieve for me, but to reſign to the will of God, for that will be ſhewing me more reſpect than if they ſhed a flood of tears." Recollecting a very preſſing ſermon he had heard on New Year's Day on theſe words, "This year thou ſhalt die," he ſaid "that ſermon of Mr. Vidler's on New Year's Day cut me to the heart," meaning the conviction that he felt of his unpreparedneſs to die in caſe it ſhould fall to his lot. When the young people of the houſe were going to be in an adjoining room, he deſired to ſee them, that he might give them a dying leſſon, which he did, and exhorted them to ſerve God in their youth, and not waſte their precious time in vanity and folly, as they muſt alſo one day die! On the Friday morning he ſaid, "he felt no pains, Chriſt had taken them all away." It ſeems his joy was ſo great, that in a great meaſure it took off the ſenſibility of pain. He then deſired that we would pray that God might give him ſtronger manifeſtations of his favour and acceptance, and not leave the leaſt doubt. After prayer, being aſked if he had any doubts remaining? he anſwered, no; and ſaid, "now ſoon ſhall I be with Jeſus in Paradiſe." And expreſſing a wiſh that others might alſo partake of the ſame bleſſing, he ſaid, "O that I could ſpeak loud enough to reach the whole world! I would alarm every heart! I would tell them to be up and be doing, for the Kingdom of Heaven is at hand!"

Being aſked if he could take ſome ſpirits and water? he anſwered, "No, no more ſpirit but the ſpirit of God!" He then prayed "that God would keep him from the buffettings of Satan, and brighten his evidence ſtill clearer, and never more leave him, but give him a ſpeedy paſſage out of this ſinful world into the manſions of eternal reſt. But if it was a preſumptuous prayer, he prayed God would forgive him, and make him reſigned to all his will, and according to his day ſo to let his ſtrength be." Which prayer ſeemed to be remarkably anſwered; for after being ſeverely tried by a long and painful affliction, he ſaid, "he never felt a temptation to miſtruſt the goodneſs of God in the affliction, and thought it was the greateſt bleſſing God had ever beſtowed upon him." As a proof of the quick ſenſe he had of

of guilt upon his mind, he ſaid, "he had dreamt that he ſwore an oath, and the pungent grief he felt on that account, even during his ſleep, was inexpreſſible." And with reſpect to his evidence being brightened, his prayer was abundantly anſwered, as he continued to teſtify more and more of the goodneſs and love of God to his ſoul; and to ſhew how far the grace of God had operated in giving him the ſame mind and ſpirit which was in Chriſt Jeſus, the following circumſtance may ſerve as a proof: A perſon in the next houſe making a great noiſe, it was propoſed to ſend him word of his diſturbing the ſick, and requeſt him to diſcontinue it; when one in the room obſerved, that he would make the more noiſe for that, as he was at variance with the maſter of the houſe. Upon which it was obſerved, we ought to pray for our enemies, and he immediately prayed in the words of our Lord, "Father forgive them, for they know not what they do." He then prayed "that God would not ſuffer him to fall back, for (he ſaid) if a man put his hand to the plough and look back, he is not fit for the Kingdom of Heaven; and if any man draw back, God hath ſaid my ſoul ſhall have no pleaſure in him." After ſleeping a little, he prayed "that God would haſten the happy period, and take him to himſelf." After this his diſorder ſeemed to take a favourable turn, and gave us hopes for ſeveral days that he would be again reſtored to health; but during this interval his principal prayer was, that he might never turn back from God; but if it ſhould pleaſe God to reſtore him, that he might always be enabled to bear his teſtimony for Chriſt. But, alas! this interval of eaſe was only a prelude to a more violent attack of the fever, as it returned with redoubled force, which he ſtill bore with great reſignation, conſtantly praying that God would give him patience to ſuffer all his holy will, and keep him from the temptations of the enemy. When grown ſo weak that he could not collect his thoughts to form a prayer, he told me that the few fragments of prayer (as he called them) that he was able to offer up, was, "that God would give him patience to endure to the end." He continued for ſeveral weeks in the moſt acute pains of body, that can only be conceived by thoſe who have experienced the parching torments of the moſt obſtinate and ardent fever, but was never heard to murmur or complain any further than the groans his agonies wrung, as it were, from his oppreſſed nature; and frequently, amidſt theſe piercing ſorrows, he would acknowledge

ledge that they were nothing in comparison of what they must have been if he had still had guilt upon his conscience; and frequently said he was willing to suffer this, and ten times more, if it pleased God to lay it upon him; and begged that we would pray that God might give him patience, only patience! he said he wanted nothing else! and then earnestly prayed "that God would cut short his work in righteousness!" He said "he knew that God was working a great work for him, although he could not now see the necessity of his continuing the stroke; but trusted he should hereafter see there was sufficient cause, and that he should have reason to bless God for it to all eternity."

When the fever subsided, a decline immediately succeeded, in which he languished for about eight weeks, holding fast that faith unto which he had attained, and at last died in peace and love. His nature was quite exhausted, but his faith and patience endured the end.

R. WEVILL.

To the Editor of the Universalist's Miscellany.

DEAR SIR,

On looking over your 11th Number, I find a correspondent, whose signature is S. Thompson, has returned an answer to my Queries on John i. 1, 2, 3, 4, &c.

I THINK he has argued the case well on the ground he has taken; but am not fully convinced that the doctrine of a plurality in the Divine essence is a mistake. For which reason I sincerely wish that he would favour me with an answer to the query at the close of this letter.

I think our friend S. T. has mistaken my meaning in pages 406, 407, No. 9; for he, in page 508, supposes I involved myself in an insurmountable difficulty, by acknowledging the Word to be a distinct *Being* from the Father. But as I did not think so, I did not intend to suggest that the Logos, or Word is a distinct *Being* from him he is said to be with, but only the same *Being* under a different mode; therefore a distinct object to our conceptions.

My soul or spirit being endowed with a thinking faculty, or power, conceives, generates or produces a certain idea; now to say the idea and my soul, which conceived it, are two distinct

diſtinct objects, is quite eaſy to be comprehended; but to ſay they are two diſtinct *Beings*, would, I think, ſound ſtrange.

Indeed, according to our friend, the *Word* and God are not only diſtinct objects, but alſo very diſtinct beings, the one being the infinite, eternal, and ſelf-exiſtent God, the other a creature which, under that view, though endowed with ſupreme power, appears little more than a point compared with the abſolutely eternal *I AM*.

Our friend S. T. ſeems to think the doctrine of eternal generation to be abſurd. He goes upon this ground, namely, that the object or thing generated muſt be poſterior, or after, that which generated it. This, doubtleſs, is true reſpecting all *finites*, but doth it therefore neceſſarily follow that it muſt be ſo with that being who is the *infinite, omnipotent, eternal God?* Have we any rule to go by to prove it muſt be ſo? God is a pure ſpirit; our ſouls are alſo ſpirits, which conceive, generate, or produce ideas which are the images of our minds: apply this to the Divine Being, who is neceſſarily and abſolutely eternal; he therefore muſt neceſſarily conceive, generate, or produce in himſelf an infinite idea, or image, of his infinite perfections. Foraſmuch then as God had no beginning, this conception, generation, or production, could have none; becauſe what is properly eſſential to the Deity muſt be abſolutely eternal.

Now be it obſerved, that this idea or image of the Divine perfections being communicated or made known to creatures, is called his WORD in whatever mode it is conveyed. This is that word which I apprehend was made known, communicated unto, united with, and filled all the powers of *Him* who is in the Scripture called the beginning of the creation of God, and by whom, as an agent, he created all other beings: called alſo the *word* and the Son of God. This is he likewiſe who took fleſh of the Virgin; for which reaſon it, or that *holy thing* alſo is called the Son of God. This is he who died for our ſins and roſe again for our juſtification, will alſo finiſh the work which his Father gave him to do. That in the diſpenſation of the fulneſs of times, all things which are in heaven, in earth, and under the earth, ſhall be gathered together or reheaded in him. That he ſhall reconcile *all things* to the Father. That he will entirely exterminate ſin, with all its effects and conſequences, out of the *whole of the creation*, ſo that not the leaſt trace or veſtige thereof ſhall remain in the *whole* of God's domain, but *all things* ſhall be made new.

I will now propoſe the query hinted at in the beginning of this letter, namely, Who, or what, is intended by the Holy Ghoſt, or Spirit, mentioned by Jeſus Chriſt to his Diſciples in John xiv. 16.—and xvi. 7, 13, &c.? Is he not evidently diſtinguiſhed from Jeſus Chriſt and the Father?? If not, why did Jeſus ſay he would pray the Father, and he would ſend *HIM?* that himſelf would ſend *HIM?* Jeſus Chriſt told his diſciples that when *HE*, the Spirit of Truth, was come, *HE* would lead them into all truth; that *HE* would not ſpeak of *HIMSELF*, but what *HE* heard that ſhould *HE* ſpeak. That *HE* ſhall, ſaith Jeſus, take of the things of mine and ſhew them unto you, &c. &c.

Now if the meaning of the above words of Jeſus Chriſt were only to inform them, that when he was aſcended to the Father, that God would, by his ſpirit or power, illuminate their minds in ſuch an abundant manner as had never been done before, both for their own comfort and all other believers, to the end of the world—I ſay, if this was the deſign, could it not have been expreſſed in ſuch words as would naturally convey that idea, without making uſe of ſuch perſonal pronouns, and ſo often repeated, as have a natural tendency to lead us into miſtakes?

Hoping S. T. will anſwer the above, I remain both his and your ſincere friend,

Sutton, St. Mary's, Dec. 16, 1797. T. F.

P. S. In No. 19, page 409, there is a queſtion on Infinite Power, ſent by me when I ſent the queries on John i. 1. 4, &c. I wiſh S. T would attend to it, and inform us whether any other thing can be intended than that idea or image of the infinite perfections of the Deity as mentioned in the above letter?

See Ramſay's Philoſophical Principles of Natural and Revealed Religion, Vol. I. Prop. 9, 10, 11.

To the Editor of the Univerſaliſt's Miſcellany.

SIR,

IT is a painful thought to me that any thing I write, ſhould have even the appearance of ſeeking to diſhonour the bleſſed Jeſus, to whoſe love I am ſo much indebted, and whoſe

whoſe name and character I reverence, and would deſire to imitate, but being perſuaded there can be no title truly honourable or acceptable to him, whoſe particular errand was to bear witneſs to the truth, but what is founded in truth, I ſhall, regardleſs of the reproach of men, perſevere in the glorious taſk for which the Jews of old were called, and for which Chriſt came into the world, viz. bear witneſs to the unity of God; that there is one God and none other but he, and that Jeſus is the Son of God.

Two letters have appeared in your Miſcellany entitled, Deity of Chriſt, intended as an anſwer to mine on John i. 1. &c. The firſt of which I ſhall reply to at this time, and reſerve my anſwer to the ſecond for another letter. The firſt thing that ſtrikes my attention is ſome general reflections on the Arian doctrine and its conſequences, with an attempt to traduce reaſon, and thereby, in my opinion, undermine the glorious fabric of Chriſtianity; for if Chriſtophilus can prove its doctrines are unreaſonable, I would renounce it that moment; for why ſhould I believe that in preference to Paganiſm, Mahometaniſm, or Deiſm, but becauſe it is more reaſonable? or if I or C. were to attempt to bring either of them over to Chriſtianity, we ſhould firſt endeavour to prove the reaſonableneſs of ſuch a change. But I have obſerved, with regret, that reaſon is contended for with unbelievers, while it is denied to the Chriſtian; indeed, Sir, a nice diſtinction is attempted to be ſet up, that there is nothing in Revelation contrary to, but many things above reaſon. Now it will be neceſſary to enquire into the truth of this ſentiment, ſo ſpecious in its appearance, and ſo calculated to deceive the unwary. We are commanded to ſearch the ſcriptures; ſurely more muſt be meant than merely reading them, or receiving implicitly the opinions of others; ſearching muſt imply an earneſt endeavour to find out for ourſelves, and to underſtand the truths contained therein; and what faculty can we employ for this purpoſe but that which is commonly called reaſon, whereby we are capable of thinking, reflecting, comparing, and judging of things; indeed reaſon, as well as revelation, are the gift of God, from whom every good and perfect gift cometh; and I am perſuaded no man is againſt either reaſon or revelation, till he finds they are againſt him: but it is ſaid there are many things in Revelation above reaſon; if ſo, theſe things are no article of my faith, for a righteous God can never make the belief of any thing I cannot underſtand eſſential to my ſalvation. I believe in a God

ſelf-exiſtent, independent, &c. becauſe it is revealed, and it is exceedingly reaſonable, that he that is the firſt cauſe of all things muſt be ſo; but how he is ſo is not revealed, and therefore is not an article of my faith. It may be ſaid, if God were to reveal how he exiſts of himſelf, a finite being could not comprehend it, it would be above his reaſon; this I do not know to be a truth, but if it ſhould be ſo, that, in all probability, is the reaſon why he has not made it an article of my faith. That there is a God is revealed, and now it is revealed it is no longer above my reaſon, but it is eſſential to my ſalvation to believe it, for he that cometh to God muſt believe that he is, not how he exiſts.

Now, to illuſtrate what I have been ſaying, ſuppoſe any man were to meet me and tell me my houſe was on fire; if I had a houſe, it would not be above my reaſon to believe it was ſo, if I had confidence in the man who told me; but if, to the beſt of my knowledge, I had no houſe, it would be above my reaſon, nay it would ſeem to contradict it, therefore could not give offence if I did not believe it; but if he revealed and proved to me that though I did not know I had a houſe, yet a friend had died and left me one, and that houſe was on fire, the difficulty would be removed, and that which before was above reaſon, and not an article of faith, is now ſtrictly reaſonable, and entitled to my belief: So it is with Revelation; there are many things which would have been above reaſon to diſcover, but being revealed are no longer above reaſon, but agreeable thereto, and therefore articles of faith. "It is aſked, who can comprehend the manner of the operation of the Holy Spirit upon the heart in regeneration, ſeeing our Lord likens it to the blowing of the wind?" Here I would anſwer, our Lord does not ſay the manner of the operation of the Spirit upon the heart is like the blowing of the wind, but the perſon who is regenerate, or born again; "ſo is every one who is born of the ſpirit:" John iii. 8. Agreeable to that ſaying "your life is hid with Chriſt in God," and "the ſpiritual man" (he that is born of the Spirit) "diſcerneth all things, while he himſelf is diſcerned of no man." As to the manner of the operation of the Spirit it is no myſtery, but clearly revealed; when our Lord promiſes the Spirit, he ſays it "ſhall convince the world of ſin, of righteouſneſs, and of judgment;" and "faith cometh by hearing;" therefore the Spirit of God, which is the mind of God in his word, acts in a reaſonable way, by convincing our judgments that we are ſinners, exhorting us to ſeek for

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juſtification through Jeſus Chriſt, becauſe God has appointed a day in which he will judge every man according to his works. Thus it is by the motives of the goſpel that amazing change is wrought in every man who is born again; being born again, not of corruptible ſeed but of incorruptible, by the word of God, 1 Pet. i. 23, which appears ſo ſtrange to every unregenerate man, that he muſt be born again before he can underſtand, or thus enter into the kingdom of God. Again it is ſaid, the doctrine of the reſurrection is above reaſon; who can deſcribe the manner and circumſtances of it? or, who would ever have known it if it had not been revealed? To this I ſay, that which is revealed can be no longer a myſtery (things that are revealed belong to us and to our children, hidden things to God), nor above reaſon, for it cannot be ſaid to be revealed to me unleſs I can comprehend it, though I grant a fact may be revealed without the circumſtances attending that fact; but then the fact alone is an object of faith, not the circumſtances attending it; but that is not the caſe in reſpect to the reſurrection, for Paul, in ſpeaking to Agrippa, aſks, why it ſhould be thought a thing incredible, or unreaſonable, that God ſhould raiſe the dead? So much for the fact; now for the circumſtances: In 1 Cor. 15. Paul ſuppoſes a perſon, having heard the fact, enquiring the circumſtances, ſaying, how are the dead raiſed, and with what body do they come? But inſtead of anſwering it is above our reaſon, we muſt believe it though we cannot underſtand it, he anſwers, "thou fool," as though he would ſay, if you had exerciſed your reaſon your difficulty would have been immediately removed. C. has attempted to throw an odium on Arianiſm, as he calls it, by ſaying it draws after it ſo great a defection of ſeveral of the firſt principles of the goſpel, ſuch as the fall of man, the atonement by the blood of the croſs, and conſequently the neceſſity of regeneration by the Holy Spirit. To the laſt I have already replied, and to the other two I muſt ſay ſomething, though it would not ſurpriſe me, if in the giving up one error, many ſhould fall with it; as for example: the giving up the idea that reaſon had nothing to do with religion, was the means of bringing down tranſubſtantiation, &c. &c. but the fallen ſtate of men even Arians do not deny, for reaſon and Revelation both bear teſtimony to the truth of it; but they hold it in a different manner to what profeſſors of Chriſtianity do in general; for it is contended we all fell in Adam as our federal head, and that his ſin, in which we could have no hand, is imputed

imputed to us, hereby contradicting, not only reaſon but alſo the juſtice and goodneſs of God (who has declared the ſon ſhall not bear the ſin of the father, but that the ſoul that ſinneth it ſhall die), and bringing in that doctrine ſo inimical to all perſonal holineſs, the imputation of Chriſt's obedience to us; whereas the ſcripture repreſents, that "as by one man ſin entered into the world, and death by ſin, ſo death hath paſſed upon all men; for or *becauſe* that ALL have ſinned," and that as "by or through the offence of one many were made ſinners, even ſo by the obedience of one ſhall many be made righteous;" and as none are made righteous but thoſe who hear of the obedience of Chriſt and follow his example; ſo none are made ſinners by imputation, but by their own act in following the evil example of Adam, the firſt apoſtate. In reſpect to the doctrine of the atonement, it is a word ſo differently underſtood by Chriſtians, that I cannot ſay whether I agree with C. or not; it is mentioned but once in the New Teſtament, Rom. v. 11. "By whom we (believers) have received the atonement." Here it is ſaid believers receive the atonement, not God, and the marginal reading is reconciliation: now if by atonement is meant our reconciliation to God through the blood of the croſs, I believe and rejoice in it; but if it is intended that Chriſt died to appeaſe the wrath of God, to ſatisfy divine juſtice, and to make God merciful and reconcile him to us, I cannot believe it, becauſe God is unchangeable; he ever was, he ever muſt be, merciful and good; and the death of Chriſt is not the cauſe but the effect of God's love, for God ſo loved the world that he gave his only begotten ſon, &c. C. wiſhes I had conſidered the Deity of Chriſt as not contrary to, but above reaſon; perhaps I may be led to do ſo when he can ſhew me that the following things, connected with the Deity of Chriſt, are not contrary to, but only above reaſon. Deity in the womb, ſucking at the breaſt, growing in ſtature and knowledge, hungering, praying, being in an agony, made perfect through ſufferings, emptying himſelf, dying, riſing, aſcending, being exalted at the right hand of Deity, *receiving* power and dominion, and afterwards reſigning it and being ſubject to him who gave it him, theſe things can never be ſaid of Deity without contradicting reaſon; though it might of the moſt exalted derived ſpirit, who might have his powers ſo diminiſhed as to depend on the maturity of bodily organs, and for the exerciſe of them might experience change of place or circumſtances; but it would be the higheſt pitch of folly to

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fay the fame of Deity. C. goes on to introduce a dialogue between an Atheiſt and a very fooliſh Deiſt, who might upon that occaſion have uſed Paul's argument with ſucceſs, Rom. i. 20. "For the inviſible things of God from the creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead." I do not know what kind of Deiſts C. has met with, for my part I never found them ſuch fools. As to his not finding his conſequence hurt, or the dignity of his nature inſulted, by believing what he does not underſtand, I take this opportunity of telling him, I do not envy him his happineſs; he is not alone, the whole body of Papiſts, Pagans, and Mahometans, nay even the Athenians who worſhiped the unknown God, thank him for the apology, and recognize the principle he lays down as belonging to them and their forefathers. C. ſuppoſes why I reject the Deity of Chriſt is, becauſe I cannot underſtand how they can both be truly God; by his own confeſſion they are two diſtinct beings, for what can be truly God but he that is the firſt cauſe, but he who is ſelf-exiſtent and independent? and if both are truly God, there muſt be two firſt cauſes, two ſelf-exiſtent and two independent Gods, in expreſs contradiction to what our Lord has ſaid, that the Father is the only true God. I think I have proved in my former letter that theſe characters do not belong to Chriſt, therefore he cannot be truly God in the ſenſe the Father is, but a derived and dependent being; and though C. laughs at the idea of a creating creature, he has brought no argument to prove it abſurd, contrary to, or above reaſon, that God ſhould give power to a creature to create; and I think his preſumption muſt be, if poſſible, greater than his credulity, were he to ſay God could not give that power to a creature; for Chriſt ſays, with God all things are poſſible; and when Paul aſcribes creation to Chriſt, he calls him the firſt-born of every creature.

And now, having anſwered his principle aſſertions, I will examine the texts of ſcripture he has brought to ſupport his cauſe; but I muſt confeſs I think he has taken a deal of pains to no purpoſe; becauſe a man may be a good chriſtian without believing any of the myſteries he is ſo concerned about, as he would have found, if he had conſidered 1 John iv. 15. "Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him and he in God." The firſt paſſage he quotes, is John i. 1. "In the beginning was the word, and the word was with God, and the word was God."

I anſwer,

I anſwer, the word God, as I have proved before, is a relative term, and ſignifies one that has dominion or power, and is properly applied to Chriſt. If we follow Paul's rule, that though there be Gods many both in heaven and in earth, yet to us there is *but one* God, even the Father, of whom are all things. But it is ſaid, all things were made by him, and was there any creature exiſting before any thing was made? I anſwer, all things are ſaid to be put under Chriſt. Would any one aſk, is God put under Chriſt? becauſe, if all things are put under Chriſt, can there be any thing which is not put under him? But the Apoſtle has cleared up the difficulty by ſaying, it is evident he is excepted who did put all things under him; ſo here it is as evident, he, Chriſt, is excepted, who did make all things, and alſo that God created all things by Jeſus Chriſt: for as well as there is one God of whom are all things, there is one Lord Jeſus Chriſt by or through whom, as the agent in the hand of God, are all things; and as a proof that the Apoſtle John conſidered Chriſt as entitled to the name, God, only in the ſenſe I have deſcribed, in the ſame chapter he declares, no man hath ſeen God at any time. The next paſſage is Heb. iii. 4. "Every houſe is built by ſome man, but he that built all things is God;" it is evident Paul does not mean Jeſus Chriſt, becauſe he ſays in the firſt verſe, "Jeſus was faithful to HIM who appointed him, as alſo was Moſes in all his houſe; (the three following verſes ought to be read in a parentheſis and then it would explain itſelf) but Chriſt as a Son over his own houſe, whoſe houſe are we," alluding to the church: But it is argued, the Apoſtle ſays He that built all things is God—Jeſus Chriſt built all things, therefore Chriſt is God. If that reaſoning were admitted, I might reaſon thus, God the Father created all things—Chriſt is ſaid to create all things, therefore Chriſt is God the Father: Again, he quotes Iſaiah vi. 5. "Mine eyes have ſeen the King, Jehovah of Hoſts," and compares it with John xii. 41. "Theſe things ſaid Eſaias when he ſaw his glory and ſpake of him." I think it is very clear, that when Iſaiah ſaw in his viſion the glory of God, he foreſaw the glory in which Chriſt was to be revealed, and that the Apoſtle alludes to that, and not to the perſon he ſaw; but if my opponent will have it that it was the perſon of Jeſus Chriſt, then I argue from that circumſtance, Chriſt is not God, for no man hath ſeen God, neither can ſee him. Again, he produces Pſalm lxxviii. 5. "They tempted and provoked the Moſt High God," compared

pared with 1 Cor. x. 9. "Neither let us tempt Chriſt as they alſo tempted." It will be found upon an attentive peruſal of theſe paſſages, that they relate to different periods, one to the time they were in the wilderneſs, the other after they had been ſettled in the land of Canaan and rebelled againſt God; and the Moſt High is never aſcribed to Chriſt; and if it was, muſt prove the Father to be inferior to him the Son, for if there are two Gods, and one is the Moſt High, the other muſt be ſubordinate, and however high, not the Moſt High. The next paſſages, Rom. i. 25. and Deut. x. 17. only need to be examined to ſee they relate to the Father. As to Titus ii. 13. "We look for the appearing of the great God and our Saviour Jeſus Chriſt," I think the Apoſtle has clearly made the diſtinction by the word, *and*, our Saviour Jeſus Chriſt; and indeed the words God our Saviour is never applied to Chriſt but to the Father always; and when it is ſaid the Lord our Saviour, it is always ſpoke of Chriſt agreeable to the rule laid down by this Apoſtle to us, "There is but one God, even the Father, of whom are all things, and one Lord Jeſus Chriſt by or through whom are all things; and he has clearly made the diſtinction, Titus iii. 4, 6. "The love of God our Saviour, which he ſhed abundantly on us through Jeſus Chriſt our Saviour:" beſide the great God being in the Old Teſtament the character of the Father, Deut. x. 17. 2 Sam. vii. 22. 2 Chron. ii. 5. Neh. ix. 32. Job xxxvi. 26. Pſal. lxxxvi. 10. Jer. xxxii. 18. and in the new, never applied to Chriſt but the Father, Rev. xix. 17. In reſpect to the objection, we do not look for the appearance of the Father but the Son: to this I ſay, he that ſeeth Chriſt ſeeth the Father, not that any man hath ſeen the Father, but his repreſentative: the ſame as it is ſaid, he that receiveth a diſciple receiveth Chriſt, and he that receiveth Chriſt, receiveth him who ſent him, and God ſhall judge the world by that man whom he hath appointed, even Jeſus. As to the text "By him were all things created, and by him all things conſiſt," from Coloſſians i. I have partly anſwered in my former letter, and will only refer C. to the connexion of the paſſage for an explanation of itſelf; where it ſays, "it pleaſed the Father that in him ſhould all fulneſs dwell;" ſo that Paul did not think it abſurd to aſcribe theſe things to a being dependant on the pleaſure of another for all thoſe powers, however great they might be, which he poſſeſſed. The next paſſage I need take notice of, and which, if I prove to relate to the Father and not to the

Son, overturns all the others connected with it, is Isa. xlii. 5. 8. The only means I shall use to show who it relates to, shall be doing what C. if he had acted with candour, would have done, quote not only the 5th and 8th verses, but 5, 6, 7, and 8, and request my readers to peruse that chapter with attention. "Thus saith God the Lord, he that created the "heavens, and stretched them out, he that spread forth the "earth and that which cometh out of it, he that giveth breath "to the people, and spirit to them who walk therein; I, "the Lord, have called thee in Righteousness and will hold "thine hand, and will give thee for a covenant to the peo-"ple, for a light to the Gentiles, to open the blind eyes, "to bring out the prisoner from the prison house, &c." "I "am the Lord, that is my name, and my glory will I not "give to another:" Now the person speaking, and the person spoken to, cannot be the same; and if the person spoken to is Jesus Christ, as is admitted by all Christians, then the person speaking must be the Father; and Paul quotes, word for word, part of six verses of this chapter, and applies it to Christ, Acts xxvi. 23.

I trust I have now proved to the satisfaction of every candid enquirer, that what is said of Christ proves clearly, that to believe Christ to be truly God, in the same sense as the Father, is not only above, but contrary to, reason; and that even where acts of Deity seemed to be ascribed to him, it was all by the power, and to the glory of God the Father; to whom, as the only wise God, I would ascribe all honour, might, majesty, and dominion, through Jesus Christ our Lord, Amen.

SAMUEL THOMPSON.

Upper East Smithfield,
Jan. 13, 1798.

EXTRACTS, &c. ON THE RESTORATION.

To the Editor of the Universalist's Miscellany.

Dear Sir,

AS you had the goodness to insert in your Miscellany the other pieces I sent you, I take the liberty to transmit you a few thoughts on a subject which I make no doubt will be acceptable to the majority of your readers.

I am the more encouraged to send you the following observations,

ſervations, as you mention on the covers of your Miſcellany that in that work is deſigned to be given "the arguments in general uſe for and againſt the Doctrine of the Reſtoration," and that any new light that might be obtained upon this or any other divine truth, would by that vehicle, be both preſerved and conveyed to mankind.

It is with a great deal of pleaſure that I have lately read in your Miſcellany ſeveral extracts from the Arminian Magazine, which tend to ſhew that the writers of thoſe pieces and the principal preachers among the Methodiſts, (who have made them their own by adopting them in their Magazine) do in fact believe in that very doctrine, namely, the final efficacy, as well as the univerſality of the death of Chriſt, which they now pretend to deny. And that when they are not perhaps aware of it they cannot help ſpeaking and writing the genuine ſentiments of their mind, which ſentiments I will take upon me to ſay, are favourable to the doctrine of the Univerſal Reſtoration, if they had but courage to avow it, and nothing but policy hinders them from avowing it. In proof of which I ſhall add, that not only in their writings, but likewiſe in their preaching, they frequently (I will do them the juſtice to ſay, I believe it is unawares) deliver ſentiments which, if words have any meaning, convey a belief in the doctrine of the Reſtoration. I could adduce many expreſſions made uſe of by them to that effect, but one ſhall ſuffice, which I heard from Mr. Adam Clark, who, with Mr. Bradburn are the moſt ſtrenuous oppoſers of Mr. Winchester's doctrine, and the former of whom takes occaſion as often as poſſible to pour every invective upon it. I heard that Gentleman, at their Chapel in Weſt-ſtreet, Seven Dials, on Sunday morning, January 21, 1798, when preaching from Mark x. 20. ſpeaking of the inheritance of the ſaints, he obſerved "that this inheritance ſhould be poſſeſſed by all for whom Chriſt died," or words to that effect. Now, Sir, when we recur to Mr. Clarke's known ſentiments, namely, that Chriſt died for every man, the concluſion we muſt naturally draw from this expreſſion is, that at leaſt all *human beings* ſhall at laſt be ſaved.

Since writing the above, I happened to take up an odd number of the Arminian Magazine, viz. for Auguſt, 1784, and upon running over the contents, I obſerved an Eſſay "on God's univerſal love." Curioſity led me to read it, as I wondered how ſuch a ſubject ſhould find its way into the Arminian Magazine, and upon reading it, was ſtill more

ſurprized at finding the doctrine of "the Reſtitution of all beings to their primitive innocence, purity, order, and perfection" ſtrongly inſiſted on: The following extract from this Eſſay will evince the truth of my obſervation.

"All other nations have only imperfect glimpſes, rays, and veſtiges of true wiſdom, and of the hidden ſcience of the Saints; but in the pale of the viſible church, and in the ſacred oracles entruſted to its conſervation, are to be found the entire complete knowledge of God and Providence, of man's primitive innocence and preſent degradation, of the œconomy of the inviſible world, of God Man, head and high prieſt of *all intelligent natures*; of the neceſſity, efficacy, and *extenſion* of our Saviour's death and ſufferings; of the true means of re-uniting the ſoul to God by prayer, mortification, and ſelf-denial; of the divine virtues, Faith, Hope and Charity, which cannot be produced in the ſoul but by the immediate operation of the eternal word; of the ſublime happineſs deſtined for us in a future ſtate; *and of the reſtitution of all beings to their primitive innocence, purity order, and perfection*; and in fine, of the ſacred Sexenary ſo ſublime, ſo reaſonable, ſo luminous in its principles, ſo ancient in its origin, and ſo beautiful in its conſequences. Though theſe ſacred truths have been degraded, altered, obſcured, and disfigured by the ſchoolmen of the Chriſtian mythologiſts; and though ſome faint veſtiges of them may be diſcovered in the tradition of all nations, yet they are to be found no where pure, entire, and uncorrupted in any ſyſtem of philoſophy; in any plan of paganiſm; or in any ancient books but the ſacred oracles of the old and new Teſtament, depoſited in, entruſted to, and preſerved by, the true Chriſtian church, whoſe advantages and privileges are therefore far ſuperior to thoſe of any other communion. God however is ſtill the common Father of ſpirits, and has left no nation without an inward teſtimony wrote in their hearts, by which they may know and practiſe the eternal law of love, order and juſtice, prayer, mortification, and ſelf-denial; ſupernatural faith, hope, and charity, alone neceſſary to ſalvation."

I ſhould not have troubled you with an extract of ſuch length, as three lines would have anſwered my purpoſe, had it not been in order that your readers might ſee the connexion in which they ſtood, and thereby be able to judge whether the words I have pointed out, do or do not imply a belief in the doctrine of the reſtoration.

As I obſerved before, it was accidentally I met with this paſſage,

paſſage, I doubt not but I could find many of a like tendency were I to ſearch their Magazines through. I have but juſt glanced over the 16th volume, and have diſcovered a piece of poetry written expreſsly on the Reſtoration of all Things, by Mr. Cowper, extracted from the 2d vol. of his Poems, and inſerted in the Arminian Magazine, vol. 16, p. 556. entitled "The groans of the creation ſhall have an end—a view taken of the Reſtoration of all Things—an invocation, and invitation of him who ſhall bring it to paſs:" About the middle of which Poem is contained the following lines;

——Heavenward all things tend. For all were once
Perfect, and all must be at length reſtor'd,
So God has greatly purpos'd,

Thus, Sir, you obſerve, that while theſe people are thundering from the pulpit anathemas againſt *the glorious truth* which you promulgate, their writings abound with declarations in favour of it. It ſurely becomes them to reconcile theſe contradictions if they are ſkilful enough to do it. It becomes them either to ſhew that theſe paſſages in their works do not favour our ſyſtem, or elſe to diſown them publickly; until they do the one or the other, I am ſure they will not eſcape the cenſure of every honeſt and upright man who deſpiſes duplicity, eſpecially in miniſters of the goſpel: and who cannot be reconciled to men who eſpouſe one ſet of doctrines from the pulpit and another from the preſs.

I am ſure, Sir, that you nor any one who knows me, will accuſe me of bearing any animoſity to theſe people I have been reprobating in this inſtance. I have the greateſt eſteem for them as a ſociety of Chriſtians, and I have given a proof of that eſteem by a late publication in their favour, wherein I have endeavoured to exculpate them as a body from many *unjuſt* charges brought againſt them; but in the above inſtance I think they are really to blame, and therefore have taken the liberty to make theſe few animadverſions upon their conduct.

In the courſe of my reading, I have met with ſeveral paſſages in favour of the doctrine of the Reſtoration, in many authors where one ſhould deem it unlikely to meet with them. When I began this letter I intended to ſend you an extract from an author that has been read as much any that I know of; but as I have already increaſed this epiſtle to as great a length as I believe the bounds of your work will permit you to inſert, I ſhall defer ſending it to you till another opportunity.

opportunity. I will alſo, from time to time, ſend you ſuch other extracts of the like nature as may occur, if you can accept of them as coming within the limits of your work.

I am, Dear Sir,

Yours, &c.

J. H. PRINCE.

Little Ruſſel-ſtreet, Bloomſbury,
6th Feb. 1798.

To the Editor of the Univerſaliſt's Miſcellany.

DEAR SIR,

IN the cloſe of Mr. Wincheſter's account of part of his life, as contained in the laſt number of your miſcellany, we find that in America the churches profeſſing the doctrine of the Univerſal Reſtoration, met (by their repreſentatives) in convention, yearly, at Philadelphia; and Mr. Wincheſter profeſſed a wiſh that the ſame plan might be adopted in England. The reaſon of my thus addreſſing you, Sir, is the obſervation you make on Mr. W.'s wiſh, that "he did not live to ſee that *deſireable* event," by which I perceive you are of the ſame opinion; and conſider an event of that kind capable, under God, of facilitating the ſpread of the true goſpel; and of courſe, that it is deſireable. Now, if it be admitted that it is deſireable, let us aſk ourſelves this ſerious queſtion.—What is the reaſon it has not taken place? Is it becauſe there are no churches capable of forming ſuch a connection? No. Is it then becauſe application has been made to them for that purpoſe, and they have refuſed? No. What then is the reaſon? Let us frankly confeſs—It is becauſe there is, and has been, ſuch a laſſitude in thoſe of us who firſt embraced the doctrine from the lips of Mr. Wincheſter; therefore it is now high time to awake from our idle dreams, and to rouſe ourſelves into action, and while we enjoy ſweet comfort and conſolation from the goſpel of everlaſting love, to do all in our power to convey the ſame bleſſing to others. What I have to offer at preſent is but ſhort, for I conceive it is quite ſufficient to ſuggeſt the hint and leave you to improve it. I am convinced that your time is already filled up, but from the ſituation you hold among the Univerſaliſts, the taſk moſt properly devolves upon you; and when you have finiſhed your arduous, though no doubt

pleaſant,

pleaſant, work here below, the Maſter will reward you with a crown of glory which fadeth not away.

The only ſtep that can now be taken, is to aſcertain the number of churches in England who profeſs the doctrine, together with their ſituations in the country: this may be eaſily accompliſhed, as there is no doubt but you are acquainted with moſt of them yourſelf, and a letter in your Miſcellany (containing a liſt of thoſe you know, and deſiring your correſpondents to inform you if there are any others) would diſcover the whole. When this is done, a letter ſhould be ſent to each church to know their mind on the buſineſs, and their future proceedings muſt afterwards be guided by the general opinion. I leave what I have written to the ſeriousconſideration of your judicious readers;—and believe me,

Dear Sir,

I remain yours in Chriſtian reſpect,

X. Y. Z.

To the Editor of the Univerſaliſt's Miſcellany.

Sir,

SOME time ſince, as I was reading the 15th chapter of 1 Cor. in reading the 13th verſe, "But if there be no reſurrection of the dead, then is Chriſt not riſen." It immediately ſtruck forcibly upon my mind, that the ſenſe muſt be the ſame if the text was reverſed thus "If Chriſt is not riſen, then is there no reſurrection of the dead." The connection I thought confirmed it, particularly the 21ſt verſe. "For ſince by man came death, by man (i. e. Chriſt) came alſo the reſurrection of the dead" Now the thoughts that crowded in upon my mind in this view of the text, were theſe, viz. If there had been no Saviour, there could have been no reſurrection of the dead; and if no reſurrection, there could have been neither happineſs or puniſhment in a riſen ſtate; becauſe there would have been no ſuch ſtate. And as moſt denominations of Chriſtians (ſo called) believe in a puniſhment of ſome ſort after the reſurrection—upon what baſis is that puniſhment built? is it not upon the reſurrection of Chriſt? or is not Chriſt the procuring cauſe of ſuch puniſhment; ſeeing upon this hypotheſis there could have been no ſuch ſtate without a Saviour? The main point of my enquiry in this, is, that if that God diſhonouring doctrine called endleſs miſery is a truth, would not the non-Elect

Elect (ſo called) have been much better off without a Saviour than with one? And if ſo, how can that paſſage in John be reconciled, "I came into the world not to condemn the world, but that the world through me might be ſaved?" and with "behold I bring you glad tidings of great joy, which ſhall be to all people?" and alſo, if there had been no Saviour, and ſinners deſerve endleſs miſery, how would ſinners have met with their juſt deſerts without a Saviour? Perhaps my common ſenſe mode of reaſoning, when inveſtigated theologically, may be caſt out as unworthy of notice; be it ſo; I ſhall meet with no diſappointment or mortification, for I have wrote only with a view of being ſerviceable, if poſſible. And as I belong to no ſect or party whatever, but worſhip God according to the dictates of my own conſcience, and ſtand entirely unconnected with the religious world, I beg leave to ſubſcribe myſelf,

A FREE MAN IN CHRIST.

SINGULAR SHIPWRECK OF AN ENGLISH VESSEL NEAR SPITSBERGEN.

JOHN CORNELIUS, of Maniken, being ordered upon the whale fiſhery in the year 1646, left the Texel on the 6th of May, and on the 3d of June arrived in the neighbourhood of Spitſbergen, but was prevented from anchoring in the Bay by the ſhoals of ice. Accordingly he kept out to ſea; and chancing to diſcover two whales in the offing, he ſent his ſloop well manned in purſuit of them.

While they were rowing up and down, watching an opportunity to make a ſucceſsful attack upon one of thoſe enormous creatures, they diſcovered a large ice ſhoal floating at a diſtance with ſomething white upon it, which they ſuppoſed to be bears; but Ellert Johnſon, the harpooner, inſiſting it was ſomething elſe, and that it was in motion, perſuaded them to row up to it. To which propoſal, after ſome altercation, they aſſented, and perceived it, on a nearer view, to be a ſort of ſignal of diſtreſs waved by a man.

This diſcovery induced them to approach it as faſt as they could, and there, to their great ſurpriſe, they found four living men and one dead. By their language they knew them to be Engliſh; they took them into the ſloop, and conveyed

veyed them on board their ship in the Bay. They were at at this time reduced to the last extremity by hunger and cold, having had nothing to feed upon for some time before they saw the sloop but a leathern belt, which they had divided into equal shares, and eaten up. The surgeon took all the care he could to recover them, but three of them died, in spite of all his endeavours, in five or six days after their being brought on board; the fourth alone survived, who was brought to Delft, upon the Meuse, in September 1646, from whence he got a passage home to England.

The account he gave was, that their vessel being wrecked on that ice shoal from which he was taken, the crew, consisting of forty-two men, saved themselves upon it, with some tools, victuals, and their sloop: that they cut a deep hole like a cave in the ice, blocking it round the mouth with such pieces as they dug up, to shelter them from the wind and waves, which intention it, in some measure answered, and that in this hole they burrowed fourteen days.

In a few days the commander, thinking it impossible that they should survive long upon this shoal, resolved, with seventeen of his men, to make land with the sloop, and send her off for the rest with an account of his success. But as it blew a hard storm soon after, and they never heard more of them, there was reason to believe they perished before they reached the shore.

Twenty-four of them remaining still on the ice, and provisions growing daily more scanty, so that they were reduced to a famishing condition, and scarcely hoped for any relief from any thing but death, they resolved to separate and quarter upon different shoals, in hope that by some lucky turn of fortune they might be driven to land But whether they were taken up by any other ships, or whether they reached the shore, was never known.

It is most likely, indeed, that they were swallowed up by the ocean; for John Cornelius ordered his sloop upon a cruize in search of the survivors, but without any success.

Melancholy as the fate of these men must appear, this is only one of the many instances of distress in which northern voyages, above all others, are prolific. Scarcely a season passes without the loss of lives and ships, and frequently attended with circumstances of peculiar calamity.

To the Editor of the Universalist's Miscellany.

SIR,

ON reading the thirteenth of Matthew, and thirteenth of Luke, I observed the Parable of the Leaven. By the three measures of meal there described, I thought it pointed to the Restoration; and on referring to Mr. Wesley's notes on the New Testament, he says, "Thus will the gospel leaven the world, and grace the Christian." Shall thank you, or any of your correspondents, to give the meaning of the above Parable.

It appears to me that the three measures comprehend all mankind. First, the first fruits. Secondly, the saved at the general judgment. Thirdly, those that will come out of great tribulation. Thus will the whole be leavened, and God will be all in all.

A REMARKABLE ANECDOTE OF THE LATE MR. JAMES HERVEY.

BEING one day on a journey, a lady, who happened to be in the same carriage with him, was expatiating in a very particular manner on the amusements of the stage, as being, in her esteem, superior to any other pleasures. Among other things she said, there was the pleasure of thinking on the play before she went; the pleasure she enjoyed when there; and the pleasure of ruminating upon it when on her bed at night. Mr. Hervey (who sat and heard her discourse without interrupting her), when she had concluded, said to her in a mild manner, that there was one pleasure more, besides what she had mentioned, which she had forgot. What can that be? said she, for sure I have included every pleasure when I have considered the enjoyments beforehand —at the time—and afterwards. Pray, Sir, what is it? To which Mr. Hervey, with a grave look, and in a manner peculiar to himself, answered, "Madam, the pleasure that it will give you on your death-bed." A clap of thunder, or a flash of lightning, could not have struck her with more surprise; the stroke went to her very heart, and she had not one word more to say, but seemed quite occupied in thinking upon it. In short, the consequence of that well-timed word, was, that she never went any more to the play-house, but became a pious woman, and a follower of those plea-

sures

ſures which would afford her true ſatisfaction on her death-bed. May all who read this account, and are lovers of the ſtage, conſider ſeriouſly the pleaſure the time ſo ſpent will give them on their death-bed; and if they judge it will afford them conſolation at that hour, let them go on in ſuch employ of their time; but if not, may they ſeek for pleaſure in the knowledge of Jeſus Chriſt and him crucified; whom to know is life eternal.

MATHEMATICAL QUESTIONS.

THE National Debt is ſaid to be 400 millions ſterling—What will be the length of a ſtring of guineas equal in value to the ſaid ſum? and how broad will that path be which ſhall be paved with them from London to Bath, which is 107 miles?—Note, a guinea is $\frac{8}{25}$ of an inch in diameter.

I AM offered a field for 120l. a year; the four ſides of which, in ſucceſſive order, meaſure 27.30—50—32 and 58.50 chains; the meaſure alſo taken from the corner betwixt the former two ſides and its oppoſite is 78 chains. The queſtion is, what is the land eſtimated at per acre?

I HAVE a gold medal which weighs very exactly 2 oz. Troy, or 960 grains; but if weighed whilſt ſuſpended in water, it is only 890 grains. Now, ſuſpecting it to be adulterated with copper, I took 2 oz. of pure gold, and the ſame of copper, and immerſing them ſeparately in water, I found them to weigh 911 and 853 grains reſpectively. What is the real quantity of gold in the medal?

WHAT did the ball upon the top of St. Paul's church (which is ſix feet in diameter) coſt, at the rate of 1s. 4d. per foot ſuperficial, and the gilding at 3½d. per inch ſquare?

IF all the inhabitants of the earth were collected together into one circle (ſuppoſing them to be 1000 million), and allowing four feet ſuperficial to each perſon, what will be the diameter of the ſaid circle? and how high in the air muſt I be raiſed over the centre of the circle to take the whole into one view, the earth being 25,000 miles in circumference?

To the Editor of the Universaliſt's Miſcellany.

SIR,

If the following Queries conſiſt with your plan, I wiſh you to give them a place as ſoon as convenient.

Your's, &c. A. B.

QUERIES ON THE NEW COVENANT.

WE read in Jeremiah, chap. xxxi, verſes 31, 32, a promiſe that the Lord would make a New Covenant with the *whole houſe* of Judah, and with the *whole houſe* of Iſrael?

Firſt Query.—Hath that promiſe had its accompliſhment? Or is it a diſpenſation yet to take place?

Second.—Doth the Apoſtle in his Epiſtle to the Hebrews, chap viii. ſeem to ſpeak of it as a bleſſing to be enjoyed in future?

Third.—Can it, in propriety and truth, be made to appear, that by the above-mentioned covenant is meant the preſent Goſpel Diſpenſation? If ſo, then

Fourth.—What *whole nation, city, town*, or *congregation* of Chriſtians have at large enjoyed it in its proper and full meaning and extenſive latitude?

LATTER DAY GLORY ANTICIPATED.

TO THE EDITOR.

SIR,

The following Anticipation of Latter Day Glory, which you will find in the 244th page of Iſaac Watts's Miſcellaneous Thoughts, is at your ſervice to inſert in your Miſcellany, or reject, which you ſee moſt fit.

WHERE ſhall that city ſtand whoſe inhabitants ſhall traffic in intellectual treaſures, and ſet forth all their new improvements and acquiſitions in open day-light, without the danger of public penalties or reproach? Where ſhall that happy race of men be born who ſhall ſeek truth with an unbiaſſed ſoul, and ſhall ſpeak it freely to mankind without the fear of parties or the odium of ſingularity? When ſhall that golden age ariſe in Great Britain in which every rich genius ſhall produce his brighteſt ſentiments to the honour of God and to the general profit of men, and yet ſtand exempted from common ſlander? When ſhall the ſacred mines of Scripture be digged yet deeper than ever, and the hidden

hidden riches thereof be brought out of their long obſcurity, to adorn the doctrine of God our Saviour? O that theſe dark and ſtormy days of party and prejudice were rolled away, that men would once give leave to their fellow Chriſtians to ſpell out and read ſome ancient and unknown glories of the perſon of Chriſt, which are contained in Scripture, and to unfold ſome hidden wonders of his goſpel the wiſeſt of men know yet but in part, and it is always poſſible to grow wiſer, at leaſt on this ſide Heaven; but public prejudice is a friend to darkneſs, nor could ignorance and error, without this ſhield, have defended their thrones ſo long among creatures of reaſon, under the light of divine ſunbeams. I am yours, &c.

Poetry.

THE KNIFE,

A Preſent ſent by a Gentleman to his Wife on the Anniverſary of his Wedding Day, and afterwards a RING *on the ſame Occaſion.*

A KNIFE, dear girl, cuts love they ſay;
Meer modern love perhaps it may;
For any tool, of any kind,
Can ſeparate what ne'er was join'd.
The Knife that cuts our love in two
Will have much tougher work to do:
Muſt cut your ſoftneſs, worth, and ſpirit,
Down to the ſize of vulgar merit.
To level your's with modern taſte
Muſt cut a world of ſenſe to waſte;
And from your ſingle beauties' ſtore,
Clip what would dizen out a ſcore.
The ſelf-ſame blade from me muſt ſever
Senſation, judgment, ſight for ever;
All memory of endearments paſt,
All hopes of comfort long to laſt;
All that makes fourteen years with you
A ſummer—and a ſhort one too;
All that affection feels and fears,
When hours without you ſeem like years.
Till that be done—and I'd as ſoon
Believe this Knife will clip the moon—
Accept my preſent, undeterr'd,
And leave their proverbs to the herd.
If in a kiſs, delicious treat,
Your lips acknowledge the receipt,
Love, fond of ſuch ſubſtantial fare,
And proud to play the glutton there,
All thoughts of cutting will diſdain,
Save only—cut and come again.

THE

THE RING.

"THEE, Mary, with this Ring I wed,"
So ſixteen years ago I ſaid,
Behold another Ring; for what?
"To wed thee o'er again? why not?"
With the firſt Ring I married youth,
Grace, beauty, innocence, and truth,
Taſte long admir'd, ſenſe long rever'd,
And all my Molly then appear'd.
If ſhe, by merit ſince diſclos'd,
Prov'd twice the woman I ſuppos'd,
I plead that double merit now
To juſtify a double vow.
Hear then to-day with faith as ſure,
With ardour as intenſe and pure,
As when amidſt the rite divine
I took thy troth and plighted mine:
To thee, ſweet girl, my ſecond Ring
A token and a pledge I bring;
With this I wed, 'till Death us part,
Thy riper virtues to my heart:
Thoſe virtues, which before untry'd,
The wife has added to the bride:
Thoſe virtues, whoſe progreſſive claim,
Endearing wedlock's very name,
My ſoul enjoys, my ſong approves,
For Conſcience ſake as well as Love's.

MONTHLY OCCURRENCES.

March 1.

BY the Paris Journals which arrived yeſterday we learn that Buonaparte, after having reviewed the Army of England in the North, has returned to Paris. It is ſuppoſed that he is to attempt a deſcent on this country from Holland or Flanders, while General Deſſaix makes the ſame attempt from Normandy or Brittany.

A motion has been made in the Batavian Aſſembly, that not only the importation but the paſſage or tranſit of French merchandize ſhall be prohibited under pain of death.

March 2. Mr. O'Conner, of Ireland, with four other perſons belonging to the Correſponding Society, were yeſterday ſeized at Margate in the attempt to go to France, upon a charge of correſponding with the Directory of that country.

Mr. Wilberforce had leave to bring in a bill for defraying the expences of proſecutions out of the county ſtock.

3. By the Paris Papers it appears that Pleville Peley is appointed to the chief command of the fleet intended to act againſt this country.

4. By letters from Liſbon we learn that the Spaniſh fleet ſailed on the 7th ult. from Cadiz; they chaſed a part of the Britiſh fleet, but underſtanding that Lord St. Vincent, with the remainder of the fleet, had ſailed from Liſbon

Lisbon to attack them, they returned in great haste to Cadiz.

An embargo has been laid on all vessels at Calais.

Sir Richard Strachan has blockaded the mouth of the Seine, and by it excluded Hayre, Rouen, and Paris, from all communication with the sea.

5. The accounts from Constantinople state the destruction of 400 houses in that city by fire.

Oglu, the rebellious Pacha of Widden, on the 21st of January, had possessed himself of several important posts. After a desperate battle near Nissa, in which he was victorious, he marched against Philippoli, and compelled the Pacha of Romelia, who opposed him, to take shelter in the woods. Albania and Maudonia have joined in the revolt, and confident with victory the insurgent armies now menace the capital. He has loudly declared himself the Protector of the Greeks dispersed over Turkey in Europe, and that the object of his mission is to re-establish Liberty on the ruins of Despotism. He is said, without a hearing, to have dismissed the Minister sent by the Grand Senior, desiring him to tell his master that he would treat with him only on the ruins of the Seraglio of Constantinople.

6. By letters from Brest we are informed, that on Feb. 16, the Vengeur, a new ship of 140 guns, the largest ever built, with 12 other ships of the line, left that port for the Road, all armed, and their crews compleat. Gun-boats upon the Swedish plan are building, and the greatest activity is displayed in every department.

7. The American Papers are filled with debates upon the situation of the United States; much uneasiness is expressed least the present misunderstanding with France should involve them in a war with that country, and every precaution is taking to prepare for such an event.

8. Yesterday morning the persons arrested upon a charge of treason, after several examinations before the Privy Council, were committed to the Tower, and will shortly, it is supposed, be tried at Maidstone.

Government has resolved to seize all neutral ships bound to French ports.

9. The Dissenters of Birmingham had a meeting on Tuesday, when it was determined not to contribute to the voluntary subscription.

On the 19th of Feb. the City of Mentz was formally installed a department of France.

The citizens of Hamburgh have granted the French four millions of livres, and Bremen the same sum, for which they will obtain various commercial advantages.

10. A motion was made on the 5th inst. by Sir L. Parsons in the Irish House of Commons, for an inquiry into the state of that country, and the adoption of conciliatory measures; but, like all the attempts of the like *nature*, was *negatived* by a great majority, 19 being for, and 156 against it.

11. By letters from Italy it appears that the French have stripped the Pope of his dominions, and instituted a Republic with the appellations of the ancient Roman Magistrates.

12. Letters from Semlin, of the 15th of Feb. represent the rebel, Passowan Oglu, as on his march towards Adrianople, at the head of 200,000 men. He carries all before him, and threatens destruction to the Turkish Empire.

13. A letter from Mantua, of the 17th of Feb. informs us, that the French garrison of that fortress having received no pay for five months, assembled and declared to the Governor, that unless the arrears due to them were paid, they would immediately return to France. General Miollis raised 400,000 livres by a forced loan upon the inhabitants to satisfy their demands, which sum was soon after repaid to the lenders by the Cisalpine Directory.

14. A subscription has been opened

ed at Waterford, in Ireland, for the purpose of raising a fund to lessen the burthen of the poorer description of house-keepers, on whom soldiers are quartered, in that city.

15. By the Hamburgh mail which arrived yesterday we have intelligence of the death of Stanislaus Poniatouſky, the late King of Poland. On the morning of his death he was apparently in good health, but was immediately after breakfast seized with a fit of apoplexy, which carried him off.

16. Accounts have been received from Sir R. Strachan's squadron, cruizing off Isle Marçou, stating that an embargo has been laid upon vessels of every description in all the ports along the coast of the Channel, for the purpose of procuring seamen to facilitate the expedition against this country.

17. By the Paris Journals which arrived yesterday we have intelligence of hostilities having commenced between the French and Swiss troops. Three battles have been fought, each of which has terminated in favour of the French. Several towns have in consequence been taken, and Buren given up to pillage for having violated the rules of war in the persons of some French prisoners.

18. In the Cisalpine Republic, honourable mention has been made of a plan which proposes, that all property, given by credulous citizens to religious eſtabliſhments, ſhould be applied to the ſupport of workmen who are out of employment, and fathers of families, the infirm, the indigent, &c.

19. Dublin was thrown on Saturday last in a state of the utmost confusion, owing to a conspiracy said to be formed for making an insurrection in that city, and effecting a revolution in Ireland; and various persons have been arrested upon that charge.

Mr. Erskine has been retained as counsel for Mr. O'Conner.

20. The King in council, has given his consent to an act, to enable the Lord Lieutenant of Ireland, to detain persons suspected to be guilty of high treason or sedition, *without* bringing them to *trial*.

21. Accounts received at the Hague from China, of the 7th of last June, mention great disturbances to have taken place in that empire. The rebels have made themselves masters of 6 towns of the first, and 37 of the second and third orders. They have also surrounded, and cut off a considerable force, which the Emperor had sent against them, to prevent, if possible, the revolution with which the empire is threatened.

22. The House of Lords have sentenced the Editor and Printer of the Morning Chronicle each to pay a fine of 50l. and be three months imprisoned, for having published a libel in that Paper upon that honourable House.

23. By Paris Papers of the 18th inst. it appears that the Swiss Cantons, after a very obstinate resistance, have at last submitted to the French army.

24. By Paris Papers we learn that the French have seized at Bourdeaux on all the English, Irish, and American merchants; sealed up all their property, and sent them 30 miles up the country.

General Berthier has demanded from the Court of Naples 40,000 measures of corn, 20,000 head of cattle, and the release of all the citizens confined on account of political opinions. It is said that he is marching an army to support the demand.

25. By letters from Rastadt we learn, that on the 9th inst. the Deputies agreed to the cession of the whole left bank of the Rhine, under certain conditions, to the French.

THE

Univerſaliſt's Miſcellany

For APRIL, 1798.

ELECTION.

[*Continued from page* 59.]

DEAR SIR,

LEST any obſervations I have made, or may in future make, upon the ideas maintained, and modes of reaſoning adopted, by the oppoſers of the Univerſal Reſtoration in general, or that part of them who maintain Calvinian election in particular, ſhould by any reader be conſtrued into perſonal diſreſpect, or want of Chriſtian charity, I beg leave to obſerve, once for all, that it is not men, but what I think to be their errors, that I oppoſe; not from prejudice, or enmity, but from real love, deeming their miſtakes prejudicial to their happineſs, and an obſtacle to their uſefulneſs. I wiſh to inculcate the greateſt liberality of ſentiment, judging it conſiſtent with the ſtricteſt adherence to what appears to us to be the truth, and long for the time when all ſerious profeſſors of the Goſpel, laying aſide the creeds of their particular parties, ſhall cordially unite in a free and impartial examination of the oracles of God, in eſteeming each other, not for an aſſent to particular dogmas; but for their integrity, virtue, and benevolence: then, and not till then, will truth and righteouſneſs univerſally triumph. Among the oppoſers of the Univerſal Reſtoration, and advocates for Calvinian election, there are many perſons whoſe piety commands our reſpect and love, as men of grace and virtue I eſteem and love them; but whatever reſpect we owe their perſons, we certainly owe none to what, on the moſt careful examinations, appear to be their errors.

Calvinian election and reprobation, connected with the

doctrine of the endleſs exiſtence of ſin and miſery, appear to me to ſuppoſe two oppoſite principles to exiſt in the Deity, eternal love, and eternal hatred, operating in quite different ways, producing diametrically oppoſite effects, and leading to ends as contrary to each other, as heaven and hell, as an eternity of perfect felicity, and an eternity of inexpreſſible ſufferings. Inconceivably wide as theſe extremes are, if the rigid Calviniſtic ſyſtem be true, they are both to be traced back to that eternal mind, the infinite ſource of all exiſtence, who, it is ſuppoſed, by his divine decrees, conſtitutions, and government, has arranged all cauſes, connected with them their effects, and guides all cauſes and effects to their ultimate end, conducts thoſe who are choſen to the higheſt bliſs, thoſe who are not choſen, to the loweſt hell, there eternally to remain. I know not how ſuch an hypotheſis can be ſupported, without ſuppoſing two original principles in God, as oppoſite to each other as the final ends, to which, by a combination of circumſtances, they will ultimately bring the elect and non-elect. The ſyſtem of the moderate Calviniſt does not much mend the matter, it brings us, on the whole, to the ſame point: for though the latter does not, in the ſame direct way, place all the ſteps which lead down to endleſs miſery upon the baſis of the Divine decrees, and chain them to the throne of God, as completely as he does all the ſteps by which the elect aſcend to eternal felicity, ſtill he ſuppoſes the eternal puniſhment of the wicked to take place, becauſe God had not ſufficient love to them to induce him to make proviſion for their ſalvation, and to employ thoſe means for their recovery, which, had he employed them, would have effected it; but not loving them, he paſſed them by, and left them to their fate. The former would lead us to an active principle of hatred, or wrath, in Jehovah, which decrees and arranges all the circumſtances leading to endleſs miſery; the latter to an indifference in God about the happineſs of his creatures, which cauſes his paſſing them by, without providing deliverance for them, an apathy of mind, which ſo benumbs his infinite love, that, without the leaſt emotion, he can ſee them ſink into the deepeſt miſery, and remain therein to all eternity, without taking a ſingle ſtep for their recovery. Both the one and the other ſuppoſes that God will ſuffer ſin and miſery, which are ſo oppoſite to his holineſs, love, and bleſſedneſs, to remain as long as himſelf exiſts.

When I think of God, in the light in which the Calviniſtic ſyſtem brings him before me, I cannot get rid of the Heathen

Heathen Janus, with his two faces, looking different ways: for that ſyſtem repreſents the Moſt High as if he had two faces, one for the elect, another for the non-elect; the one beaming with all the tenderneſs of paternal affection, glowing with complacential delight, covered with everlaſting ſmiles, which nothing can ruffle; the other full of auſterity, flaming with wrath, covered with everlaſting frowns, which nothing can ever ſmooth; the one diffuſing happineſs inexpreſſible and eternal; the other darting upon its unhappy objects nothing but indignation and wrath, tribulation and anguiſh, equally unutterable and endleſs. The two principles of the Manichees, acting ſeparately and independent of each other, the one producing nothing but good, the other nothing but evil; or even the notion of a ſelf-exiſtent and omnipotent devil, as the ground of the eternal exiſtence of ſin and miſery would be tolerable and rational, in compariſon of aſcribing to the one God, who is love, who is invariably the ſame throughout all his works, ways, and diſpenſations, towards all his creatures, ſuch oppoſite diſpoſitions and conduct. It would be more eaſy to ſuppoſe the pureſt fountain ſhould ſend forth ſweet and bitter waters, than to ſuppoſe, that the infinite fountain of love, the unbounded ocean of bleſſedneſs, ſhould ſend forth unceaſing rivers of grace and pleaſure upon ſome, and never-failing torrents of wrath and miſery upon others; that it ſhould ſwallow up in its amazing depths all the ſins and ſorrows of a part of the creatures it hath produced, that they might baſk in ſupreme felicity to endleſs ages; and at the ſame time preſerve in exiſtence the reſt of its creatures, and keep alive in them all the ſins they have ever committed, in order to overwhelm them with unbounded floods of vengeance, that they might plunge deeper, and ſtill deeper, in miſery, to all endleſs eternity. I confeſs my ſoul ſickens at ſuch horrid deſcriptions, and am apprehenſive many who have ſickened at them, have turned for relief to mere deiſm, or, perhaps, even atheiſm; but I turn to the glorious diſplays which the *Eternal* hath graciouſly afforded us of himſelf, his deſigns, works, and ways, in the Holy Scriptures, from which I learn, with inexpreſſible ſatisfaction, that all the works and ways of God originated in love, and will terminate in the complete happineſs of the whole creation.

Perhaps no part of the ſacred writings has been more frequently brought forward in ſupport of that view of election, which I am attempting to explode, than Rom. chap. ix. in

particular the case of Jacob and Esau, as there stated by the apostle: I shall, therefore, enter upon the examination of that case, and endeavour to show, that instead of its affording any support to the Calvinistic system, it displays the sovereignty of God in those dispensations towards the descendants of Abram and Isaac; which hold for their object the carrying into effect his designs of universal benevolence.

That Jacob was chosen by Jehovah to inherit peculiar favours, that his being elected was an act of the Divine Sovereignty, and not the consequence of good or evil done by him, that Esau was not so chosen, that his not being so elected was also an act of the Divine Sovereignty, and not the consequence of good or evil done by him, is, I think, clear, from the Apostle's words, Rom. ix. 11. *For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.* But to what did this election and non-election relate? To the one's being fixed upon as the exclusive object of Divine regard, to the promotion of whose happiness the Most High would confine all his operations; and to the other's being absolutely deprived of a place in the affection of his Maker, who would never concern himself about his happiness, and that without the least consideration of good or evil done by either? All our feelings of justice and benevolence, revolt at such ideas; the known righteousness, wisdom, and goodness of God, forbid our harbouring thoughts so dishonourable to his name, and the general tenor of Scripture proves, that no such thing can be intended. Does the above passage relate to the eternal state of Jacob and Esau? Does the Apostle mean that the endless happiness of the one, and the misery of the other, was determined by God's unconditional choice of the former, and rejection of the latter, before they were born? That God, by the non-election of Esau, left him to become a prey to evils which he saw would, after a few years feverish existence, inevitably plunge him in inexpressible torments, there to remain to all eternity? Who can reconcile such suppositions with the positive declaration of Scripture, *Jehovah is good to all: and his tender mercies are over all his works.* Psalm xiv. 5—9.? I am bold to assert the Apostle could intend no such thing; for if such had been his meaning, how could he have declared, that God will gather together, or re-head, all things in Christ; that he will reconcile all things to himself by Jesus Christ; that he will have all men to be saved, or restored

ſtored, Eph. i. 10. Col. i. 20. 1 Tim. ii. 4.? How can men, with ſuch declarations before them, ſuppoſe the writer of them could ever intimate that God had paſſed by any of his creatures, and left them to ſink deeper and deeper in miſery, to all eternity! The truth is, Paul, in the words we are examining, ſays nothing about the eternal ſtate of Jacob, Eſau, or any one elſe, the quotation in v. 12. *It was ſaid unto her the elder ſhall ſerve the younger*, by which he explains his real deſign, at once proves it: and ſhows that his intention was to point out the different diſpenſations of God to the different branches of Iſaac's family; that Jehovah, of his ſovereign good pleaſure, choſe Jacob and his poſterity to have the ſuperiority over Eſau and his poſterity, to enjoy all the privileges and advantages of the covenant of peculiarity. That the words quoted from Gen. xxv. 23. were not ſpoken of the two men, Jacob and Eſau, but of the two nations which ſhould proceed from them, is evident. *And the Lord ſaid unto her, Two nations are in thy womb, and two manner of people ſhall be ſeparated from thy bowels: and the one people ſhall be ſtronger than the other people; and the elder ſhall ſerve the younger.* Nor did Eſau, in his own perſon, ſerve Jacob; but his nation, the Edomites, did ſerve the nation of Iſrael, 2 Sam. viii. 14. We cannot ſuppoſe the Apoſtle would quote and apply a paſſage of Scripture contrary to its real deſign, which had been illuſtrated by the accompliſhment thereof, and of which accompliſhment he could not be ignorant: it could not, therefore, be his intention to repreſent God as chooſing ſome, to be the excluſive recipients of his grace here, and of happineſs hereafter; while, by his own ſovereign act, he cut the reſt off from ever participating in his grace and ſalvation. Jacob and his ſeed were choſen to be heirs of the peculiar inheritance, which Eſau and his poſterity were not: yet God gave the latter an inheritance, which the former were not ſuffered to diſturb their quiet poſſeſſion of: Deut. ii. 5. nor were they deprived of happineſs, either here or hereafter, by the election of Jacob and his ſeed; but, on the contrary, their ultimate happineſs was connected with that election: as will be ſhewn in the ſequel.

We have another quotation by the Apoſtle, relative to the ſubject before us. Rom. ix. 13. *Jacob have I loved, but Eſau have I hated.* This paſſage has often been quoted and applied, as if it had been uttered at the ſame time, as the words quoted by Paul in the preceding verſe were, as if both had

had been ſpoken to Rebekah, in order to prove that God hated Eſau before he was born, and irreſpective of any evil done by him; but this muſt have ariſen, either from inattention, or a deſign to pervert Scripture, in ſupport of a favourite hypotheſis. Any man, by examining his Bible, may diſcover that the one declaration was not made until many centuries after the other, that though God elected Jacob and his poſterity, to be the peculiar ſeed, and to enjoy all the advantages of the peculiar covenant, and declared that the deſcendants of Eſau ſhould be an inferior nation to Iſrael and ſerve them, before either were born: yet he never expreſſed any hatred to Eſau and the Edomites, but in conſequence of their wickedneſs. The one queſtion is from *Geneſis*, the other from *Malachi*, the one was ſpoken by the Lord before Jacob was born, the other after the return of the Jews from Babylon. Both nations, the Iſraelites and the Edomites, had ſinned, the Lord had entered into judgment with both, he had chaſtiſed the Jews, and afterwards reſtored them to their land, in purſuance of the promiſe made to their fathers, and becauſe it was his determination through them to open a way for all his grace and truth to be manifeſted to his creatures, he had afforded them freſh manifeſtations of his love, and would continue to beſtow his peculiar favours upon them, notwithſtanding all their ſins: the land of Edom he had laid waſte, and determined it ſhould ſo remain, as a monument of his righteous ſeverity againſt the children of Eſau for their ſins, and as a warning to other ſinful nations. The manifeſtation of his diſpleaſure againſt ſin in the deſolation which came upon the land of Edom, is what I underſtand by his hatred of Eſau; not any innate principle of hatred in God, who is love, either to him or his children. In this light the prophet ſtated the ſubject; Mal. i. 1, 5. while placing before the Jews, who queſtioned the love of God to them, theſe different diſpenſations to Iſrael and Edom, in order to ſhew them how, in the greatneſs of his love, he had diſtinguiſhed them, by preſerving them from ſuch complete deſolation as had come and would long remain upon the Edomite. When Iſrael came out of Egypt, the Lord would not ſuffer them to lay waſte any part of the land of Edom, all the prophets who ſpake of its being laid waſte deſcribe it as the conſequence of the people's ſins (And for what other cauſe was ever any land made deſolate?) therefore the hatred of God, which laid it waſte, was not the conſequence of his love to Jacob; but of the iniquity of the ſons of Eſau.

As

As God is love, and nothing can proceed from him but what proceeds from love, I conclude, that his terrible judgments upon the poſterity of Eſau, expreſſed by the word hatred, were intended, as a branch of the great ſyſtem of his all comprehending government, to promote the deſigns of his love. Eſau's loſing his birth-right, is not to be attributed to God's election of Jacob, for he deſpiſed it, was a profane perſon, and for one morſel of meat ſold his birthright. Gen. xxv. 34. Heb. xii. 16. If God's ſettling peculiar bleſſings upon Jacob, be urged as an objection to his univerſal love, I reply, this did not prevent a bleſſing being prophetically pronounced upon Eſau, Heb. xi. 20. and add, the moſt high diſtributes his bleſſings in different portions, as is beſt calculated to promote the ſyſtem of univerſal benevolence, and lead to the final end, univerſal happineſs. If it be ſaid that the Lord hath indignation againſt the people of Edom for ever, I anſwer, the phraſe for ever connected with the indignation of Jehovah againſt any people, cannot mean to all eternity, for he hath poſitively declared he will not be always wrath: Iſa. lvii. 16. that man has paid but little attention to his bible who has not diſcovered that for ever, there, frequently intends a limited period: and the prpohet Amos, ix. 12. hath intimated that a time will come when the remnant of Edom ſhall be called by the name of Jehovah. The Iſraelites, were ſtrictly charged not to abhor the Edomites, were reminded that they were their brethren, and were told that their children ſhould enter into the congregation of the Lord in their third generation: Deut. xxiii. 7, 8 therefore the election of Jacob did not cut off the ſeed of Eſau from having any ſhare in the bleſſings of the former diſpenſation. The Goſpel, with all its advantages, is intended for the deſcendants of Eſau, as well as the reſt of mankind: and his whole race will be found in that congregation which ſhall include every creature: for if *they* be not there, how will *every creature* be there? Rev. v. 13. Jehovah declared to Jacob, as he had done to his fathers, *in thee and in thy ſeed ſha'l all the families of the earth be bleſſed.* Gen. xxviii. 14. Therefore all the families of Eſau, as well as all other families, ſhall ultimately be bleſſed in the ſeed of Jacob. All the hatred God hath ever manifeſted againſt the ſeed of Eſau for their ſins, muſt be ſubordinate to his deſign of finally bleſſing them; and all his dealings with Jacob and his ſeed, are ſo many links in the great chain, which begins with infinite love, and will end in the happineſs of the whole creation.

Thus

Thus we ſee, that the election of Jacob and all the peculiar bleſſings beſtowed upon him and his race, were intended, and will ultimately, promote the happineſs of all mankind.

P. S. Shall have occaſion, in a ſubſequent letter, to take more particular notice of Rom. ixth Chap.

I remain, dear ſir,
in Chriſtian affection,
ſincerely yours,
R. W.

Wiſbeach, March 19, 1798.

S. THOMPSON's *Letter to the Editor.*

SIR,

THE ſecond letter of Chriſtophilus begins with noticing what he is pleaſed to call a little criticiſm, and pities me much, very much for having made uſe of it, and aſks, "*does* Mr. T. mean to impoſe upon his readers, or is he impoſed upon himſelf? If I were diſpoſed to uſe the ſame kind of little inſinuation for argument, I ſhould ſay, does C. mean to impoſe upon his readers by noticing this criticiſm as though it was the main argument on which I reſt my cauſe, and thereby draw their attention from the other arguments in my firſt letter? which, I ſuppoſe, he finds too ſtrong to be meddled with, for if he had noticed the argument connected with that criticiſm, he would have known that it was only an illuſtrative or ſecondary and not the principal one; for I have ſaid, 'It will be proper before I enter into an explanation of, John i. 1. In the beginning was the word and the word was God; to explain what was meant by the word God; and after proving the name God to be only a relative term, and not pointing out the nature of the Being to whom it was applied,' I have ſaid, let us take this idea to the firſt chapter of John, and obſerve the particular diſtinction made between *The God* with whom the Word was, and *the Word himſelf.*' The apoſtle ſays, in the beginning was the Word and the Word was with *Ton, Theon,* and the Word was *Theos:* the ſame was in the beginning *Ton, Theon.* I do ſtill contend that the apoſtle intended to ſhow the Father to be God in a ſuperior ſenſe to the Son, for if they had been equal, he would have been careful to have uſed the article to the Son, as well as to the Father, and not have uſed it twice to the Father, and omitted it to the Son in the ſame ſentence. Beſide, it might be aſked, Is there any meaning

meaning in the word *ton*, which is tranſlated, in many other places, *the*; and if properly ſo, in other places (as for example, Matt. xv. 31. the multitude glorified *Ton Theon*, the God of Iſrael. Rev. xvi. 11. they blaſphemed *Ton Theon*, the God of Heaven) why not here? I grant to C. the word *Theos* is applied to the Father in ſome places without the article, when he is ſpoken of by himſelf; yet, when any compariſon, or diſtinction, is to be made between the perſons ſpoken of by the ſame name, it is uſed or omitted with the greateſt preciſion; as for inſtance, 2 Theſſ. ii. 4. who oppoſeth and exalteth himſelf above all that is called *Theon*, *a God*, ſo that he, as *Theon*, ſitteth in the temple of *Ton Theon*, *the God*, ſhewing himſelf *Theos*, *a God*. Thoſe who tranſlated the Old Teſtament into Greek have applied or omitted the article in the ſame way; as for inſtance, Ezek. xxviii. 2. Thou haſt ſaid I am *Theos*, *a God*, I ſit in the ſeat of *Theos*; but when it is applied to Jehovah, in 13, 16, and 26 verſes, the article is carefully uſed. Thus we ſee the criticiſm, little as it appeared to C. has ſome Scripture evidence, together with the opinion of good and great men, both ancient and modern, among whom are *Origen*, *Euſebius*, *Dr. Clarke*, and *Mr. Purvis*, men not likely to be impoſed upon themſelves, nor yet to impoſe upon others.

C. ſays, in Matt. i. 23. the emphatic article is applied to Chriſt, where it is ſaid, "They ſhall call his name Emanuel, which being interpreted, is, God with us." To this I would ſay, it is clear Joſeph did not underſtand it as a proper name (becauſe it is ſaid directly after, they called his name Jeſus) but as pointing out the conſequences of his coming into the world, "for he that confeſſeth Jeſus is the Chriſt, God dwelleth in him, and he in God." And God is ſaid to be with men when he interferes in any eſpecial manner in their behalf. God was with his people Iſrael when he led them by the hand of Moſes. And it is ſaid, he was with mankind when he was reconciling the world unto himſelf by Jeſus Chriſt. He is alſo ſaid to have appeared to Moſes in the buſh, when it was an angel appeared. Thus we ſee that the word God, in this place, properly belongs to the Father. Again, the article is ſaid to be applied to the Son, Heb. i. 9. "Thy throne, O God, is for ever and ever. No one could miſtake this paſſage, and ſuppoſe it holding up Chriſt as equal to the Father, becauſe he who applies the title of God to him ſays, that, becauſe he loved righteouſneſs and hated iniquity, therefore God, *even his God*, had anoint-

ed him with the oil of gladneſs above all his fellows; but if the word God being applied to Chriſt would prove him ſuperior to all other beings, the Father being called his God, muſt, by parity of reaſon, prove him to be ſuperior to the Son.

I am ſometimes at a loſs to know what the ſentiment of C. is, for ſometimes Chriſt is the Father; at other times, the Father and the Son are *both* truly God. Now, amidſt all this confuſion, I will lay down a criterion, which, if duly attended to, will lead any one to the knowledge of the truth on this ſubject. It is acknowledged by all, that he who is truly God muſt be *ſelf-exiſtent*, *independent*, and all-ſufficient. Now let who will be called God, whether in Heaven or in earth, let us take every thing that is ſaid of them to this criterion, and if they have not *all* theſe properties, they are not truly God, that is, the only true God. C. ſays, *Mr. T. like all other gentlemen on his ſide the queſtion, appropriates the name of Unitarian to himſelf*, and thinks there is ſome deception in ſo doing, becauſe it impſies that all who hold the Deity of Chriſt believe in two Gods, whereas he ſays, he believes the unity of God as much as I do. If he does, and contends that Jeſus is that one God, I muſt ſay I am ſorry for it; for if the Son is the ſelf-exiſtent and only true God, who is his Father? Where is the Mediator? Why, ſays C. there is none other God but one, the Father and the Son are one, and when Philip ſaid, Shew us the Father, and it ſufficeth, Chriſt replies, He that hath ſeen me hath ſeen the Father. I will deſire C. to inform me to whom did Chriſt pray? Of whom did he ſpeak when he ſays, I came not to do mine own will, but the will of him who ſent me? When he ſays, My Father and your Father, my God and your God? Alas! alas! by this ſentiment you rob us of God, even the Father of our Lord Jeſus Chriſt, and of our Mediator; unleſs Chriſt is the Father of himſelf, ſent himſelf, prayed to himſelf, and is the Mediator between himſelf and us! But however, as truth will out (leſt any one ſhould fall into an error, by what he ſaid before, and ſuppoſe Chriſt was really ſpeaking of himſelf) he adds the words following our Lord's reply to Philip, That I ſpeak unto you I ſpeak not of myſelf; ſo alſo, John xii. 49. For I have not ſpoken of myſelf, but the Father which ſent me he gave me commandment what I ſhould ſay and what I ſhould ſpeak. Thus we ſee that the bleſſed Jeſus did not contradict what he had ſaid at another time, (that no man had ſeen the Father) for he

did

did not speak to Philip of himself, but as the representative of the Father; and the works that he did bore witness that the Father sent him. C. having tried all his power to prove the Son to be the Father, but finding the farther he goes the more he is involved in difficulties, consoles himself by saying, '*Mr. T. may be possessed of greater intellectual powers than I am, he perhaps understands fully how the Father and Son are one, so that he who hath seen the Son hath seen the Father also.*' He confesseth he doth not understand it himself, but with humility of heart believes that it is so, and thinks the Deity of Christ ought to be believed, though we cannot understand it; because we cannot understand the *mode of our existence.*

I might ask is C. deceived himself, or does he mean to deceive his readers, by persuading them the question is, *the mode of the divine existence?* Whereas it is only, whether the Son is the only true God, or whether he is not? Now he admits that he knows his soul is not his body, nor his body his soul; though he does not know the mode of his existence; so we may be able to discover whether Christ is the only true God, without enquiring into the mode of the divine existence. But without laying claim to greater intellectual powers than C; which no doubt are great when he has truth on his side; I think I can tell him how the Father and the Son are one, so that he who hath seen the Son hath seen the Father also, and from the scriptures of God, and that by doing what C would do in respect to these passages, '*This is my body. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me*' I would exercise my reason in comparing scripture with scripture, and say if the Father is invisible, and Christ hath said no man hath seen him or can see him, he cannot contradict himself; therefore, as was common with him, it must be a figurative expression, similar to that of Elias, for John declared he was not Elias, but Jesus declared that John was Elias that was to come; because he came in the spirit of Elias: it being customary to call men by the names of those they represented. So he that hath seen the Son, may be said *in a figure* to have seen the Father; because he came in the spirit and power of the Father to make known his will and character to mankind. He was his Father's representative, and says, he that believeth on me believeth not on me, but on him who sent me. But C. says, *perhaps I can tell him how they are one!* If he will read John xvii. 21, 22. verses, he will not long be at a loss to know how they are one; for Jesus prays the

Father for believers that they all may be one; as thou, Father, art in me, that they alſo may be one in us, that they may be one, even as we are one. And in another place it is ſaid, believers in the Lord are one ſpirit: alſo he that planteth and he that watereth are both one. Thus we ſee that we have only to exerciſe our judgment, and mind the mode of ſpeaking made uſe of by Chriſt and his apoſtles, which was the uſual mode in the Eaſt, and we ſhall underſtand what is meant when it is ſaid the Father and Son are one: they are one in ſentiment and deſign, the Father is ſeeking his own glory in the recovery and final happineſs of his creatures, the Son is ſo delighted with the work, ſo well acquainted with the character of his Father, that he can ſay I delight to do thy will O my God; and thus it is they are one; therefore without believing with C. that the Son is the Father; I will not, nor need I yield a tittle to him in his moſt profound reverence for the perſon and character of Chriſt, or confidence in his word: and I am apt to think, if C. had that confidence in his word he boaſts ſo much of, he will acknowledge for the future, that Chriſt did not ſpeak of himſelf, when he ſaid, he that hath ſeen me hath ſeen the Father; becauſe Chriſt ſays he did not ſpeak of himſelf. Alſo that he will believe him when he ſays, the Father is greater than I. But C. ſays he acknowledges the Son to be inferior to the Father as mediator, though he cannot agree with me, that he is a derived and independent Being in every ſenſe; and to prove that he is not circumſcribed in his knowledge, quotes Heb. iv. 12, 13. *the word of God is quick and powerful, &c. and all things are open to the eyes of Him with whom we have to do,* The word of God here ſpoken of I have no doubt alludes to the written word, and not to Chriſt; becauſe the apoſtle Paul, never, to my knowledge, applies that title to Chriſt, and it will be found upon enquiry, that God is the antecedent to the pronoun Him. Again, Jer. xix. 9, 10. compared Rev. ii. 22. in which it is ſaid, the heart is deſperately wicked who can know it? I, Jehovah, ſearch the heart, &c. and Chriſt ſays, all the churches ſhall know that I am he which ſearches the reins and heart. C. aſks is it poſſible to aſcribe omniſcience to the Father in ſtronger terms than it is here aſcribed to Chriſt? I anſwer, it will not prove any thing in favour of the Deity of Chriſt; unleſs it can be proved, that he poſſeſſes this knowledge naturally and neceſſarily of himſelf: for we know that God will judge the world by that man whom he hath ordained even Jeſus

Chriſt,

Chriſt, and of this he hath given aſſurance in that he hath raiſed him from the dead; and no doubt he will give him wiſdom and power to execute the work. There is none will deny the power or knowledge of Chriſt, who conſider the Father as upholding him, and as the ſource of all his knowledge; for God hath promiſed, Iſaiah xi. 2. the ſpirit of the Lord ſhall reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and might, and ſhall make him of quick underſtanding in the fear of the Lord; he ſhall not judge after the ſight of his eyes, or reprove after the hearing of his ears. Thus we ſee that, however great his knowledge may be, it is all derived from another *Being*, which never can be ſaid of God, whoſe underſtanding is infinite, and incapable of addition.

C. ſays, *The paſſage quoted by Mr. T. will not anſwer his purpoſe to prove Chriſt circumſcribed in his knowledge; becauſe it ought to be tranſlated,* OF THAT DAY AND HOUR NONE MAKETH YOU TO KNOW, NO NOT THE ANGELS, NOR THE SON; BUT MY FATHER ONLY. And he explains it by ſaying. *It was not in the commiſſion of the Son to make it known.* Now, whether it ought to be tranſlated as he ſays, a Greek word by an Hebrew conjugation, I cannot ſay, nor is it neceſſary to enquire, though I think it deſtroys the beauty and ſenſe of the paſſage; but it will anſwer my purpoſe as he has tranſlated and explained it: for if Chriſt depended on the commiſſion of another to make known what he knew it proves him to be a dependent being, for it never can be ſaid of Deity he had a commiſſion. Beſide, if this is a proper tranſlation, does it not make Chriſt contradict himſelf, when he ſays to his diſciples, John xv. 15. All things that I have heard of, my Father, I have made known unto you? Not all I am commiſſioned, but all things I have heard; and, therefore, I muſt abide by the old tranſlation, *Of that day and hour knoweth no man, no, not the angels, nor the Son, but my Father only*, becauſe it harmonizes with the other words of Chriſt, and other parts of Scripture, Acts i. 7. The times and the ſeaſons the Father hath put in his own power; alſo, Rev. i. 1. The revelation of Jeſus Chriſt, which God gave to him, &c. Now, if Chriſt was infinite in knowledge, how could a knowledge of futurity be ſaid to be revealed to him by another? From theſe conſiderations I conclude Chriſt ſo circumſcribed in his knowledge, as to depend upon God for it all.

C. ſays the power of Chriſt, and the omnipotence of it, appears

appears in the works of creation, Coloſſians i. 17. and Heb. i. 3. And he upholdeth all things by the word of his power. Col. i. 17. I have anſwered in my laſt; and Heb. i. 3. need only to be read with attention to ſee clearly, that though Chriſt is ſaid to uphold all things, it is by the Father's power; *who being the brightneſs of* His (the Father's) *glory, the expreſs image of* His (the Father's) *perſon*, and upholding all things by the word of His (the Father's) *power*. Thus we ſee that God is the ſource of all the power and all the knowledge of his Son; and great and wiſe as Chriſt is, it is matter of joy and confidence to us, that his Father is greater than all.

C. ſays, "*I ridicule the diſtinction between the human and divine nature of Chriſt.*" So I do, becauſe we have no expreſs authority from Scripture for making the diſtinction; and it appears equally ridiculous to me, as if a diſtinction was made between the ſoul and body of a man; for if the word was made fleſh, and dwelt amongſt us, it of courſe became the intelligent part of that body it was united to (as it is ſaid Heb. x. 5, a body haſt thou prepared me) as much ſo as the ſoul is the intelligent part of the man, and as we aſcribe the actions and knowledge of man to the whole man, ſo we muſt aſcribe them to the whole Chriſt; for when he will judge the world, and try and ſearch the hearts of men, it will be as man; for God will judge the world by the *man* Chriſt Jeſus.

C. aſks, *Did the Jews think Jeſus cautious in making known his divinity, when they charged him with blaſphemy, becauſe he ſaid God was his Father, making himſelf equal with God? And what did he do?* ſays C. Why, he ſtill maintained his claim. Did he ſo? Let us ſee. Take his own words, John v. 19. Verily I ſay unto you the Son can do nothing of himſelf, but what he ſeeth the Father do, for what things ſoever he doeth, theſe alſo doth the Son likewiſe, for the Father loveth the Son, and ſheweth him all things that himſelf doeth, &c. In the 22d verſe it is ſaid, For the Father judgeth no man, but hath committed all judgment to the Son, that all men ſhould honour the Son, even as they honour the Father; which C. thinks is ſo ſtrong a claim to Deity, that if that is not, he knows not what is. I conceive about as ſtrong a claim to Deity as a Judge ſaying, *The King judgeth no man, but hath committed all judgment to me, that wherever I go all his ſubjects ſhould honour me, even as they honour him who ſent me*, would prove him to be the King; for the words, *having power committed to him*, would prove beyond all doubt that he had a ſuperior, and that it was by his authority that he acted,

and

and by his command had that honour paid him. Christ in the same chapter says, "*Of my ownself I can do nothing, as I hear, I judge, and my judgment is just, because I seek not my own will, but the will of him who sent me.*" And when the Jews would have stoned Jesus, C. thinks the answer he gave had a tendency to confirm them in their views of his claim to Deity, John x. 35. "*If he called them Gods to whom the word of God came, how say ye of him whom the Father hath sanctified, and sent into the world, I blaspheme, because I said I am the Son of God?*' As though he would say, if the title God was given to Judges, and the Scripture says it was, how say ye I blaspheme when I do not take the title of God, but only said I was the Son of God? Even his saying his father sent him must be sufficient to convince a Jew, who believed only in one God, that he made no claim to Deity; for who could send the only true God? No, they knew he made no such claim, but through malice they perverted his words; and do not let us join those wicked Jews against our dear Master, by laying to his charge things which he knew not. No, the meek and humble Jesus sought not his own glory, but the glory of his Father; though he was invested with power and dignity superior to all under God, *he did not arrogate to himself to be as God, but humbled himself, wherefore God hath highly exalted him, and given him a name above every name, that in the name of Jesus every knee should bow, and every tongue confess, that he is Lord to the glory of God the Father.* Thus we see, that, even in his most exalted state, the glory will not ultimately rest in him, but in God his Father, which shows the folly of the translation of that passage, "*He thought it not robbery to be* EQUAL *with God.*" For if he was equal before, and exalted for what he had done, he must be higher than him he was equal to before, and, consequently, all glory must be to him; but it is not so, for every thing he does is to the glory of God; and when he hath subdued all things, and delivered up the kingdom to God, even the Father, then shall the Son himself be subject to Him, who did put all things under him, that God may be all in all.

C. says I do not contribute to establish the Divine Unity, because I say the Father is *the* God, and the Son is *a* God. He might say as much of Paul, who says there are Gods many, and Lords many, yet to us there is but one God.

I shall conclude by entreating C. should he answer my letters, to look my argument in the face, as I have done his; and pray God that which of us is wrong may be convinced,

vinced, and he that is right be confirmed, that ſo God may be glorified, and mankind benefited by all we do, through Jeſus Chriſt our Lord.

SAMUEL THOMPSON.

April 9, 1798.

THE PRESENT TIMES FORETOLD.

A remarkable Explication of ſome Paſſages of Scripture relative to the Preſent times, contained in a Book intitled, MORSELS OF CRITICISM, &c. *by* Edward King, Eſq. F. R. A. S. *Printed for Robſon and Robinſon, in* 1788.

AS the French Revolution, and its conſequences muſt occupy and alarm the mind of every man who reflects, and ſtands in awe of the miſery and deſolation which have been brought upon the earth, and of the judgments which may be *yet* impending over Europe, I think I may be excuſed for the note which I am now writing. But firſt, I recommend to all thoſe, who, either ignorantly, or inconſiderately, or impiouſly, or preſumptuouſly deny, reject, or vilify *the Scriptures*, to paſs it over entirely. To them it will be fooliſhneſs. They have neither part nor lot in ſuch a diſcuſſion. But under this reſtriction, and under this impreſſion, I am inclined to extend the ſubject a little, and would call the public attention with much earneſtneſs to ſome few parts of the abovementioned book.

We know that it is declared, that "the Book of Prophecy is ſealed *till the time of completion.*" But the events of the world, of the Chriſtian world, are ſo awful and ſo alarming, as to induce us to believe, that they happen not without the immediate providence and decree of *the Supreme Being* againſt the ſuperſtition and corruptions of men, and for the fulfilling of *the preparation* for thoſe times, when "the kingdoms of this world muſt (*in defiance of all human policy*) become the kingdoms of God and of his Chriſt!"

The direct and circumſtantial evidence for Chriſtianity is, indeed, very extenſive, and it is alſo ſo minute and clear in many parts of it, and ſo cogent, as to form the ſtricteſt argument, which a matter of fact can admit as a proof. But excluſive of its doctrines and ſpecific precepts, there is one point in which this revelation can never be ſufficiently conſidered, and which, without ſtudy, will never be comprehended

hended, or even imperfectly conceived. Without ſeriouſneſs, it ſhould never be approached. It is this. "*The general deſign of Scripture*, conſidered as *hiſtorical*, may be ſaid to be, to give us an account of *the world* in this one ſingle view, AS GOD'S WORLD! by which it appears *eſſentially diſtinguiſhed from all other books*, except ſuch as are copied from it." *See Butler's Analogy, Part* 2. *Ch.* 7. But on this idea it is not my province to enlarge; I mean only to preſent it as the grand, luminous, leading, and introductory idea on this awful ſubject. I would only conduct the reader into a ſafe and proper train of thinking, and leave him to purſue his own meditation. I have alſo read words, which are deemed *apocryphal*, but which are worthy of the higheſt power. "*All theſe things were made* THROUGH ME ALONE, *and through none other:* BY ME ALSO SHALL THEY BE ENDED, AND BY NONE OTHER!!!" Such are the words. I will therefore offer to perſons ſo diſpoſed ſome paſſages from this work, *written ſeveral years before the preſent events* had taken place in Europe, or could be conceived to be poſſible. I am as little diſpoſed to ſuperſtition and enthuſiaſm as any man living; and I do not give them as additions to the idle prophecies and random conjectures which have appeared in ſuch numbers. I have too much reverence for the Reader and for myſelf on ſuch a ſubject. Mr. King offers them only as his interpretation of Scripture, ſubmitted to a calm diſcuſſion. But the circumſtance which peculiarly ſtrikes me is this; that they were written *without any ſpecific reference* to any nation in Europe, but ſimply and in general, that SUCH times and SUCH events might be expected *in ſome part* of the Chriſtian world.

The firſt paſſage I ſhall preſent is a part of Mr. King's explanation of the twenty-fourth chapter of St. Matthew's Goſpel, principally of the 29th verſe. In regard to which he ſays, "*We may remark, if the words are to be underſtood as ſpoken merely emblematically, then the images made uſe of are well known to predict* (conſiſtently with their conſtant uſe in many other parts of prophecy) *a great deſtruction, and almoſt annihilation of many of thoſe lawful powers which rule on earth*, however beneficial many of them may be to the earth; *and a dreadful leſſening of the dignity and ſplendour of all greatneſs, and a ſubverſion of all good order and civil government. Than which nothing can be expected more formidable. Dreadful, indeed, muſt be a time, (if ſuch a one is to come) when men are let looſe upon each other, poſſeſſed of all their preſent improve-*

ments and advantages, but unreſtrained either by law and civil government, or by conſcience and good principle; ſcorning the admonition and authority of thoſe who ought to maintain juſtice, and aſſiſted by the more rude and barbarous part of the world, whom they ſhall find too ready to increaſe the univerſal uproar."

And at the concluſion of his remarks on the Revelations, chap. xvi. 13—14. he ſays, "*Here while we maintain due reverential fear, our interpretation muſt end. Nothing but the events themſelves, when they come to paſs, can rightly explain the reſt. And they will certainly ſpeak loudly enough for themſelves, as thoſe before have done. Only I muſt juſt remark, that it ſeems as if perſecution and the horrid influences of ſuperſtition, and of ignorance, and of barbariſm, were allowed to produce their dire effects, during the firſt part of the period of the time deſcribed under the vials; and as if irreligion, vanity, and a total want of all ſerious principle, and a miſapplication of the refinements of civilization were to be allowed to produce their miſchief alſo at the latter end of that period.*"

See alſo page 453, in the concluſion of which Mr. King obſerves, on the finiſhing the myſtery of God, "*That as there ſhould be falſe Chriſts and falſe prophets, ſo there ſhould be alſo a dreadful ſubverſion of all good government and order, and that men ſhould be let looſe upon each other, in defiance of all civil power and juſt rule, and of legal reſtraint.*" He adds, "*It will be happy for thoſe who ſhall live ſome years hence, if they can prove me guilty of a miſtake in this point. I ſpeak and write with cautious reverence and fear; acknowledging that I am liable to error, and by no means pretending to prophecy: but ſtill apprehending myſelf bound not to conceal the truth, where any matter appears to be revealed in Holy Scripture; and eſpecially when the bringing an impending denunciation to light (if it be a truth) may be an awful warning and caution to many, and prevent their becoming acceſſary to the evil.*"

Thus did this learned and very pious man, in a ſtrain of ſerious, temperate, and impreſſive eloquence, deliver his opinion and his interpretation. They will ſtand before us and our poſterity, as the memorial of that lonely wiſdom, that reverential application of the Divine word, and of that ſilent dignity, which can *only* be attained by a retirement (at intervals) from the world which *God* hath made, to *Him* alone."

The above is extracted from *The Purſuits of Literature; the ſeventh edition.* Printed for T. Becket, Pall-Mall, 1798. The language is ſo nervous, the ſentiment ſo ſtriking, in application to the preſent awful criſis, and the ſpirit of the whole

whole so modest and unassuming, that we thought it our duty to present it to our Readers, hoping that they will daily remember that they are *Christians*, not *Politicians*, and that their business is *to keep the faith and patience of Christ*, and daily to look for his appearance and kingdom. EDITOR.

AFFECTING ANECDOTE

OF A POOR OLD WOMAN.

I CALLED a few months ago upon Mrs. Mac Corish, a poor widow of eighty-seven years of age; she gave me a little history of her life. Among other things she said, "I have been a widow seven and thirty years, and have worked hard for my living; I have had some trials; but I thank my God I never wanted bread but once. Once indeed, for three days, I had neither work to do, nor bread to eat. That was a trying time indeed, but my heavenly Father supported me. I never was one who made known my distresses to my fellow-creatures. I always thought that the Lord lived, and he knew my case, and in his own time would relieve me. And I always thought too, that if I had ever so little, still it was more than I deserved. I, unworthy sinner that I am, I can claim nothing at the hand of God, I deserve nothing, yet he has been always good to me. So, as I was telling, for three days I had nothing to eat; but I had a teacupful of milk every morning, which I mixed with water, and it served me all day long. So I was sitting in my room on the third day evening, and thinking how good God was to me, for as I had nothing to eat, so I did not feel much want of any thing, and that was a mercy you know, for I might have felt great pain from hunger, but I did not, so I praised my God. Well, as I sat in my room, who should come in but Mr. and Mrs. Joss. Ah! the dear good man, he was very kind to me for many years; he was both a father and a brother to me; but he is gone, and all my old friends are gone; I have outlived them all; but the Lord liveth, and he is my hope. So, as I was saying, Mr. and Mrs. Joss came in. They had been to Croydon. They sat down, and Mrs. Joss said to her husband, "My dear, we will drink a little porter; Mrs. Mac Corish will drink some with us, but let us eat a bit of bread first." So she got up and went to my cupboard to look for bread, and when

she found none, she turned round and said, "O Mr. Joss, there is distress in this house; I have often looked into this cupboard, but never did I see it without bread before."—She immediately ran out of the house, without saying any thing more. Mr. Joss said to me, "My good sister, are you, indeed, without bread, and did not let me know it? It grieves me much, I could not have enjoyed a meal till I had relieved your distress, if I had known it."—All this time I said nothing, I only cried, I could not help crying; my heart was full.—Presently Mrs. Joss came in again, with a loaf in one hand and a pot of beer in the other. She brought it in herself; she did, indeed, Sir. So she broke the bread, and gave me some, and made me drink, and we gave God thanks. And they asked me how long I had been without food, and I told them three days; and as I cried, they cried too, so we all cried together. They blamed me much, because I did not let them know my case, for Mr. Joss had often charged me to let him know my wants; but I never could.—He was good to me for thirty years, and I could not bear to trouble him. We sat and talked of the good providence of God; and when they went away, they gave me half a crown a-piece, and they made me promise to come to the Tabernacle House to supper with them, for they said they would not sup unless I came.—So I never wanted bread but this once, and then he who feeds the ravens when they cry fed me, as I have told you. Ah! I shall soon go; God will not forsake me in my old age—I shall be with my Christ, and I shall see my good old friend who relieved my wants—O Lord, I wait, I wait—"

Thus did this poor good old woman relate her simple, affecting tale. My heart was reproved and edified. I wept and rejoiced. And my soul was strengthened in God. She is since dead. She went to her home as a shock of corn fully ripe. How excellent is the Bible!—How great are the consolations of Divine truth to such as believe!—What a rock of support is the faithfulness of God?—This poor woman did that, which all the philosophers, with their boasted wisdom could never do. She not only had calmness of mind in circumstances the most distressing to human nature; but she had joy and peace in believing, through the Holy Spirit. She knew how to suffer need, how to be full, and how to be abased: in all things and every case she was instructed. I think it a duty which I owe to God and his Church to record the case. She was relieved in her last illness by the

benevolence

nevolence of the ſociety of Parliament Court Chapel, and often bleſſed God and them, for their attention to her. I frequently viſited her, and have reaſon to be thankful for her example of faith and patience. She died the beginning of March, 1798.

W. VIDLER.

REVIEW OF A NEW TRANSLATION OF THE NEW TESTAMENT,

FROM THE ORIGINAL GREEK.

THIS arduous work is attempted by N. Scarlett, aſſiſted by men of piety and literature. It is always commendable to apply our labours ſo as to promote the ſtudy of the holy Scriptures, but in an age like this, the man who lays out his time, property, and labours, to elucidate the ſacred volume, deſerves double thanks; becauſe he runs a double riſk, through the *frivolity* and *infidelity* of the day. It becomes the friends of divine truth therefore to give due encouragement to ſuch a work. Our national tranſlation is, on the whole, a very good one; but when we ſay this, we ought to recollect that it was made near two hundred years ago. Some words in that tranſlation are now become obſolete; ſome ſentiments which were then taken for truth, are found not to have ſupport from revelation; and the fund of biblical knowledge has, of late years, been greatly encreaſed. Surely no good reaſon can be given, why, Chriſtians ſhould not avail themſelves of every help which can enable them to underſtand and practiſe the will of God in a more acceptable manner? The knowledge of truth may indeed be inimical to the ſecular intereſts of ſome men; but it can never be injurious to the cauſe of virtue and holineſs. It is not to be preſumed, that any tranſlation can give univerſal ſatisfaction to the various and jarring parties of Chriſtians, neither the *editor* of the preſent tranſlation, nor his *aſſiſtants*, flatter themſelves with ſuch an expectation: it is enough for them to ſay, that to the beſt of their knowledge, the ſenſe of the original has been faithfully given; if in any thing they have erred, they would be thankful for further light. Truth alone is their object. It is preſumed that the language of this tranſlation will be found to be good, as conſiderable

siderable attention has been paid to the punctuation, cadence, and other improvements which the English language has acquired, since the national translation was made. The plan of this work is entirely new. The speakers are marked; which, to common readers, and in the historical parts especially, will be an advantage, as it often determines the sense without any further exposition. The whole is divided into sections, with a title expressive of the sense of each, according to the best judgment of those concerned in the translation.

In some instances there will be found a considerable difference in sense from the national translation, a few instances of which we will give. Acts i. 24, 25. National translation. *And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas, by transgression fell, that he might go to his own place.* Scarlett's translation. *And they prayed, and said, Thou, Lord, who knowest the hearts of all, shew which of these two thou hast chosen, to take a part of this ministry, and to go into the proper place of the apostleship, from which Judas by transgression fell.* Acts xiii. 48. National translation. *And as many as were ordained to eternal life, believed.* Scarlett's translation. *And as many believed as were disposed for æonian life.* 2 Cor. v. 3, 4. National translation. *But if our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.* Scarlett's translation. *But if our gospel also is veiled, it is veiled among the things which are abolished; by which the God of this age hath blinded the understandings of the unbelievers, that the light of the bright gospel of Christ, who is the image of God, might not illuminate them.* These specimens are left to the consideration of the competent reader.

The whole is interspersed with short notes at the bottom of the page.

Wherever the word *Aion* occurred in the original, it is rendered *age*, and in the plural *ages*. When the same word occurred as an adjective, *æonian* is retained: as *æonian* life, *æonian* judgment, &c. Also the word *Baptizo*, with its various inflections, is rendered by *immerse*, *immersed*, *immersing*, &c. For both which, the reasons are given at the end of the book.

By the use of the words eternal, everlasting, and the phrase

phraſe for ever and ever, in the national tranſlation, a great deal of the popular evidence in behalf of the notion of eternal miſery is derived; as Mr. Scarlett's tranſlation has no ſuch words in it, his work may be conſidered as a manly appeal to the public mind upon that intereſting ſubject. If any man of learning will come forward and controvert the point, I pledge myſelf that proper attention ſhall be paid to him.

This work is printed on common and fine paper in twelves, and on ſuperfine in octavo. Price of the common, 6s. the fine, 10s. 6d. ſuperfine, 14s. The two latter are accompanied with plates, and a table of the genealogy of Chriſt. Thoſe to whom elegance and utility united are agreeable, may be ſupplied with an octavo edition, printed on extra ſuperfine cream-coloured paper, (with a beautiful extra frontiſpiece) prime impreſſions of the plates, &c. price one guinea in boards. Sold by the Editor, No. 349, Strand; F. and C. Rivington, St. Paul's Church-Yard, and by Teulon, No. 100, Houndſditch.

April 22, 1798. W. VIDLER.

MYSTERY.

Μυστηριον. *Myſtery from the Hebrew* miſtar, *from the verb* ſatar, *to hide.*

UPON a general view of all the paſſages where this word occurs, it will appear that it is a relative expreſſion, much reſembling *interpretation*, or the common uſe of the word *antitype*, and always refers to ſome obſcure hint that went before, either by word, thing, or action, of which it is the real intent and meaning. Every figurative or emblematical ſpeech or action, contains ſome ſecret meaning beſide what is firſt preſented to the ſenſes; and that ſecret meaning is the *myſtery* of it. So that when once the *meaning* is made known to me, I find the figure, emblem, or parable, to be diveſted of every idea of ſecrecy, intricacy, or doubtfulneſs. When one tells me a *myſtery*, then he tells me a plain, clear, and intelligible truth, throwing light upon ſome obſcure ſaying or action that went before. And this method of inſtruction is of all others the moſt ſatisfying and delightful to the mind, as well as the fitteſt to awaken attention. A parable may be fitly compared to a ſhell incloſing a pearl, or a box containing a jewel; when once the cover is opened,

I am

I am fully satisfied about the contents. Every one of Æsop's fables contains a moral, and that moral is the whole mystery of it. Many sayings, things, and facts in the Old Testament contain a secondary or secret sense, which the New Testament clearly unfolds, and so enables us to know the mystery of them. And when a mystery is once known, it is no more secret, intricate, or doubtful. Jesus Christ delivered many parables concerning the kingdom of Heaven, and he explained the meaning of them to his Disciples, "Because (said he) it is given unto you to know the *mysteries* of the kingdom of Heaven." In like manner, the visions presented to the Apostle John, in the Isle *Patmos*, contained *mysteries* under them. I shall content myself with producing a specimen. Rev. i. 20. *The mystery of the seven stars which thou saweſt in my right hand, and the seven golden candlesticks; the seven stars are the angels of the seven churches, and the seven candlesticks which thou saweſt are the seven churches.* In Paul's Epistles, *mystery* always refers to some ancient figure. Christ's love to his Church was pre-figured by the first institution of marriage, so is the mystery of it. The whole redeemed company out of all nations was pre-figured by Israel, so is the mystery of *Israel after the flesh.* And accordingly Paul affirms, that *all Israel shall be saved.* That Christ's people, who remain alive at his second coming, shall not *sleep, but be changed*, was pre-figured by the translation of Enoch and Elijah, and is accordingly called a *mystery*. *God made manifeſt in the flesh, justified* in the spirit, &c. * is the truth, spirit, or ultimate meaning, not only of the *Shechinah*, but of all the occasional appearances of God to men; so they who worship God as thus manifested, worship him "in spirit and truth." And this manifestation of God is called *the great* mystery of *godliness*. Paul often calls the plain, simple Gospel which he preached, a *mystery*, as being the true scope and sense of many ancient types and figures; so he calls it *the* mystery, *which hath been hid from ages and generations, but now is made manifeſt.* Were it needful, I might easily shew that the *Greek* fathers used the word *mystery* in the same sense with the Apostles, as referring to some type, symbol, or parable; even as the *Latins* used in its stead *sacramentum*, in the same sense also. We may also see the mystery of iniquity displayed, 2 Thess. ii. 7. Rev. xvii. 5. Matt. xxiv. 15. compared with Ezek. xxviii. 2. Dan. xi. 36, &c.

* The former of these two phrases points to the condition of Christ while under the Law, and the latter to his condition as raised from the dead.

GEHENNA, HADES AND TARTARUS.

Gehenna, is uſed by the Sept. for the Heb. Gehinnom Joſh. xviii. 16. So Γεεννα in the N. T. is in like manner a corruption of the two Heb. words *ge, a valley*, and *Hinnom*, the name of a perſon who was once the poſſeſſor of it. This valley of Hinnom lay near Jeruſalem, and had been the place of thoſe abominable ſacrifices in which the idolatrous Jews (who originally were cut off from their people) burnt their children alive to *Moloch*, an idol worſhipped by the Ammonites, I Kings xi. 7. and by the apoſtate Iſraelites, Lev. xviii. 21, 22. II Kings xxiii. 16. This place was appointed for the execution of offenders under the ſtatutes. Lev. xx. 14. xxi. 9. Ex. xxxi. 14. &c. And alſo for the excommunication, or cutting off of others whoſe lives were ſpared under the ſtatute Gen. xvii. 14. Lev. xix. 13. and ix. 13, &c. And to this place and ſtate our Lord refers, Mat. v. 22, 29, 30. and xxiii. 33, &c. Here it may be proper to point out, or ſtate the difference of meaning in the three Greek words which our tranſlators have rendered in common *hell*. Gehenna, which we have conſidered above, Hades and Tartarus. Reſpecting Hades, it appears very clearly, to ſignify the ſtate of the dead or departed ſouls, whether in happineſs or miſery, and ſhould never be rendered grave, for the proper word for grave in the N. T. is in Greek Μνημειον, ſee Matt. xxvii. 52. Luk. xi. 44. John v. 28, &c. This word conveys the idea of a particular cavity digged in the earth for the interment of a dead perſon, whereas Hades is a collective name for all the parts and receptacles of all who have departed this life. See Luke xvi. 23. I Cor. xv. 55. Rev. i. 11, &c. As to Tartarus, II Pet. ii. 4. This word is only applied to the fallen angels and rather ſignifies a *ſtate* than a place, perhaps from Ταρατω or Ταρασσω. To trouble, diſturb, agitate, &c. Firſt, Gehenna then is uſed by our Lord to deſcribe the awful puniſhment of the ſecond death, Matt. v. 22. and x. 28. and xviii. 9. Mar. ix. 43, 45, 47. Luke xii. 5. for baniſhment only, Matt. xxiii. 15. 33. Secondly, Hades for the ſtate of the dead in general: and Thirdly, Tartarus, as the preſent ſituation, or condition of the fallen angels only, called ver. 17. "Blackneſs of darkneſs, Jude ver. 13.

CRITICISIM ON II PET. i. 19.

But (now) we have more confirmed the prophetic word*, *kai echomen bebai Oteron ton prophetikon logon.* Here we may conſider how on the holy mount, or in Jeſus Chriſt glorified, appeared the meaning of the inſtitution of the ancient oracles, the anointing of kings, prieſts, and prophets, with oil, which made *the face to ſhine*, &c. But to take in all the views which are concentered in this grand event, would require a general ſurvey of the whole Scriptures, the great and leading deſign of which is, to ſet before us the ſufferings of Chriſt iſſuing in his glory. If we take our ſtation on the holy mount, we have a proſpect backward to the beginning of time, and forward to the end thereof, when the myſtery of God ſhall be finiſhed, and all old things give place to the new heavens and the new earth, containing the new Jeruſalem, which ſhall be illuminated by the glory of God ſhining in the face of Jeſus Chriſt; when the whole company of them who were redeemed from among men, and choſen in Chriſt before the foundation of the world, accompanied with every other creature which is in heaven and on the earth, &c. See Rev. v. 13. ſhall fully experience what meaneth *grace reigning through righteouſneſs unto æonian life through Jeſus Chriſt our Lord.* Here we are taught, with what great propriety, and on the ſolideſt grounds, the apoſtle Peter on this occaſion aſſerts, that the prophetic word, or all that the prophets had written, had now received additional confirmation. It was no ſmall recommendation of the truth of the apoſtolic teſtimony concerning Jeſus being the Chriſt, that it confirmed and eſtabliſhed the writings of the ancient prophets. The prophetic word, after all the evidence it formerly had of coming from God, was to be verified, and ſo to receive additional *confirmation* by its accompliſhment. Aſide from its accompliſhment in Jeſus, we cannot find therein any fixed ſenſe or unity of deſign: but when we ſee all its lines meeting in Jeſus, like the rays of the ſun, collected in a focus, there ariſes thence the brighteſt and ſtrongeſt evidence of the truth of what the apoſtles witneſſed concerning the

* Is it not ſurpriſing to reflect how much has been written by learned diſputants, on this text, laboriouſly contending with each other, in what ſenſe the prophetic word might be ſaid to be *more ſure* than the moſt ſolemn and auguſt revelation that ever was delivered from God to men, namely, this on the holy mount? But there are few who incline to obſerve the import of this grand revelation.

the power and coming of the Lord Jeſus Chriſt. Thus the old and new revelation tallying exactly together in ſuch a number and variety of circumſtances, as utterly exclude all ſuſpicion of human contrivance, ſerve mutually to ſupport and ſtrengthen each other, and ſo to eſtabliſh beyond all doubt that great truth, that *Jeſus is the Chriſt*.

ANSWERS TO THE MATHEMATICAL QUESTIONS, page 91.

Anſwer to the Firſt Queſtion.

400 millions ſterling is equal to 380,952,382 guineas nearly, which multiplied by $\frac{1}{2}\frac{1}{5}$ of an inch gives 365714285 inches, or 5772 miles, 10 yards and $5\frac{1}{4}$ inches, the length of the ſtring of guineas.

Again $\frac{365714285}{197\times5280\times12}$ = 539 inches, or 15 yards nearly, the breadth of the road.

Anſwer to the Second Queſtion.

$\frac{27.30+58.50+78}{2}$ = 81.9, from which ſubtract ſeverally the ſame numbers (27.30—58.50—.78) the remaining numbers will be 54.6—23.4—3.9.

Then $\sqrt{81.9\times54.6\times23.4\times3.9}$:= 63.882.

Again,

$\frac{78+50+32}{2}$ = 80, from which ſubtracting as before, the remainders will be 2—30—48.

Then $\sqrt{80\times2\times30\times48}$: = 48 to which if we add the above number 63.882

the ſum 111.882 will be the content of the field in acres.

£. s. d.

Whence as 111.882 : 120£. :: 1 : : 1 14 6 the price per acre.

Anſwer to the Third Queſtion.

911—853=58
890—853=37
Then 890 × 58=51620
911 × 37=33707

Whence as 51620 : 960 grains :: 33707 : 626$\frac{4}{7}$ grains, which is the total quantity of gold in the medal: conſequently the alloy of copper is 333$\frac{3}{7}$ grains.

Anſwer to the Fourth Queſtion.

The diameter of the globe being 6 feet, the ſurface in ſquare feet will be (6×6×3.1416=) 113.0976.

This number again multiplied by 144 will be the ſuperficial content in ſquare inches =16286.

Then 113.0976×16*d.* = 1809.5
And 16286 × 3$\frac{1}{4}$*d.*=52929.6

Therefore their ſum = 54739 pence, or £.228 1*s.* 7*d.* is the total charge of the globe.

Anſwer to the Fifth Queſtion.

By the queſtion 4000 million is the number of ſuperficial feet contained in the circle, which divided by the decimal .785398 is 5092959238; the ſquare root of this number is 71365 feet, or 13 miles, 4 furlongs, and 28 yards, the diameter of the required circle.

Again: (25000×5280) =132,000,000 is the circumference of the globe in feet; and of conſequence, the radius or half diameter is 21,008,460.

Then $\frac{5092959238}{132000000}$=38.5 the verſed ſine of the circle.

Whence, as 21008460—38.5 : 21008460 :: 21008460 : 21008498.5

From which ſubtracting the radius 21008460
The remainder is the altitude required, namely, 38$\frac{1}{2}$ feet.

Note, if a ſquare yard be allowed to each perſon, then the diameter of a circle, containing 1000 million of inhabitants will be 29 miles and 123 yards; and a perſon may ſee the whole at an altitude of 89 feet.

Anſwer

Answer to the Question respecting our Saviour's Appearance.

Hours Miles Hour

As 24 : 25000 :: 1 ; $\frac{25000}{24}$ or $\frac{1}{24}$th of the great circle of the globe.

Then $\frac{25000 \times 25000}{24 \times 24} \times .7854 = 852213$

This again divided by 25000 = 34,0885 the verſed ſine of the ark, which ſubtracted from 3979 the radius of the earth, leaves a remainder of 3944 . 9115.

Whence, as 3944·9115 ; 3979 :: 3979 : 4013 . 31

Subtract 3979.

Remain 34 . 31 or 34¼

miles, the altitude required.

Note, if in the apparent motion our Saviour ſhould be viſible two hours to each place, his altitude will be 130½ miles nearly.

Poetry.

SPRING.

AN IMITATION OF THOMSON.

Inſcribed to Mary Ann T——.

NOW walk we forth, my deareſt Ann, to view
New Nature's ſmiling face, and hail the ſcene
Of bounteous ſtores ſhe here diſplays profuſe:
Hail too, and chiefeſt hail, that Lord of Light,
Of warmth and ſtrength, of nature-cheering pow'r,
The ne'er exhauſted ſource.
Flush'd from the radiant chambers of the Eaſt,
Rides forth the King of Day, illuming all,
And ſeems t' expel ſtern Winter's drear remains
Before his vaſty orb. How glad the change!
How ſmiles Creation's ſpace at Aries' gueſt,
When driving forth on high his car rotund,
He joys reſplendent all th' ethereal ſky.
That car which heathen ſons have thought pent up
In ſome huge ſtall while Winter held his reign,
A fallen neighbour to th' ambroſial ſteeds,
On ether hay regal'd.
——Shall we o'er realms
On t'other ſide the Sun that ſeem to be,
Caſt an enquiring eye? No ſun-beams there
Glad the cold ſcene, and all is Winter, e'en
In the full midſt of Spring. Grim Zembla ſcarce

Perceives

Perceives the change, nor does Ardanger's top;
And the huge Kraken ſtill ſweeps northern ſeas,
O'er icy iſles amuſive, Lord of all.
Light we on Iceland's ſhore, where Hecla ſtill
Uprears a frozen ſide, and th' hot Geyſer,
Unfroze and ſtrange, oft ſpouts her ſcalding ſpring:
There Winter growls in Northern Majeſty,
And ſtill defies the glorious orb of Heav'n.
Nor can link'd Caucaſus and Tarus heights
Boaſt friendlier regions now: 'tis Winter ſtill,
Still their ſtern heads that awful pierce the clouds,
(Which round their frozen crowns diſportive play)
And ſeem to prop the ſky, like Atlas old,
Yet riſe in wint'ry grandeur toward Heav'n,
That looks with them one cloud by ſnows conjoin'd.
But turn we now from diſtant fancy'd ſcenes,
Nor reſt on Appenine or frightful Alps,
Whoſe high forbidding tops and deathful vales,
That frown in horror ſtern, muſt with one veſt
Of hoary ſnow cover'd o'er impartial,
Make the bold traveller think himſelf in clouds.
But let us turn our eyes into our milder iſle,
And viſit realms within our Albine tow'rs,
Thoſe tow'rs by Nature's hand, that ſeem deſign'd
By Nature's Lord to ſhield a favour'd land!
Oh, Britain! bleſt in this thy temp'rate clime,
Why ſo abuſe the gracious gifts of Heav'n,
Thou, whoſe good year rolls round in earthly bliſs,
And ſeaſon follows ſeaſon thro' the whole,
In ſweeteſt harmony ſucceſſive?
Why forget'ſt thou th' eternal cauſe of all,
And by the blindeſt infidelity
Repay'ſt th' all-creating Benefactor?
Now while gay Spring bedecks the fatt'ning ſoil,
Oh turn thee, turn from thy corrupted ways,
And with the genial face of Nature hail
With me the general good.
Let us not mount on chilling Wrekin's top,
Nor let my Muſe on big Plinlimmon's height
Freeze me with Cambrian ſcenes, while my fond heart
Pants to purſue ſoft Spring's reviving ſmiles,
And trace her thro' her daiſy ſpangled meads,
Congenial laughing round. As when ſtern war
Has ſpread from year to year his baneful ire,
And indiſcriminate, nor ſex nor age
Has will'd to kindly ſpare, but gor'd alike,
And as at laſt he ſlowly leaves the ſtage,
Big with fell anger and ſanguinary luſt,
A ſullen look caſts back, yet loth to quit the ſcene
Of deſolation and far ſcattered woe:
So even now does warring Winter ceaſe
His iron reign; but oft his frowning eye
He ſtern reverts as onward yet he moves,
And yields to gentle Spring thoſe dreary ſcenes.
The humble crocus now with kingly hue

Riſes

Riſes in modeſt growth, a virgin tinge,
And the round bud peeps thro' the knotted bough,
Of fruitful gratitude indicative.
Here let my Muſe lead me with joyous hand
Through Sipſon's rural road, to ſee enraptur'd
That fecund bed of blooming orchards ſweet.
Each ancient fruit-tree now in vernal bloom,
All with fragrant vegetation teeming,
The gladden'd eye beholds with freſh delight,
And takes in all the bounteous range of Spring,
Bleſſing each ſimple villager's hard toil.
Regardleſs paſſes by the village clown,
His rougher eye views them as things of courſe;
He inconſid'rate thinks it ſhould be ſo,
And thanks not Him by whoſe command they were,
Whoſe frown could kill, whoſe breath could blaſt the whole.
Unwiſeſt ingrate! whoſe accuſtom'd mind
Rubs on thro' life unknowing half its bliſs,
And looks on all the precious ſtores thereof
As common gifts each man ſhould well expect,
How diff'rent far the grateful lab'rer's eye,
That views enraptur'd Nature's bloſſom'd face,
And in each feature finds increaſing charms:
From his deep ſoul he pours forth fervent thanks,
As o'er the ample boſom of his field,
He walks in raptur'd contemplation ſweet.
——————And thus let me
Stray in the well-known field, by ſofteſt notes
Of dulcet harmony invited forth,
Of the glad feather'd race that joy the ſcene,
And now with tuneful throats ſeem to hail Man,
As harbingers of life return'd from far.
Glad the ſweet primroſe 'mongſt the mole hills,
In pleaſant Towny-Mead ſends forth her ſweets,
And grateful rears its odours to the ſky;
While Man receives the happy new-born taſte,
And joyous owns the gift.
See Nature now aſſume a bliſsful mien;
He who e'er now ſat ſhiv'ring on the hearth,
With ev'ry joint by cruel cold benumb'd,
Goes whiſtling to the plough, a happy ſwain,
Cheer'd by the parent-foſt'rer the Sun,
That gladly nurs'd him from the pinching froſt,
And in a bleſt gradation, day by day,
In him the man revives, the native man,
Inſtill'd with preſent life, and calls him forth
From out the well-deſerved bed of reſt,
To taſte the genial morn by happy note,
Encourag'd of the lark. The meadows laugh,
And laviſh Nature pours her vernal ſtores
In fair Aurora's lap, and gladdens thus
The once cramp'd heart, of now ſtrong, grateful Man.

JUVENIS.

MONTHLY

MONTHLY OCCURRENCES.

March 26.

BY the German papers, it appears to be the intention of France and the Emperor to ſecularize the eccleſiaſtical ſtates, and many of the eccleſiaſtics, alarmed at the unexpected changes which are daily taking place, have began to fell their timber, and convert all their moveable property into ſpecie.

27. A letter from Waterford, dated the 20th, ſtates, that notwithſtanding 20 men a day, on the average were ſent from the priſons to Duncanon fort, and to the tender for the navy, the two gaols were crowded with perſons accuſed of defenderiſm.

28. A requiſition of every third man able to bear arms is expected to take place in Holland; the object ſeems to be to raiſe a ſufficient number of men to man their fleet, intended to co-operate in the deſcent upon this country.

29. The French Government at Mentz have prohibited the monks from wearing their uſual habits, and ſuch as are incapable of ſubſiſting by their literary talents have been given to underſtand they may go and work in the vineyards up the Rhine.

30. By the laſt Iriſh papers we have ſome particulars from the South, which ſhew that part of the kingdom in its true colours. Some months ago we ſhuddered at the ſituation of the North, but that was peace and happineſs compared with the preſent ſtate of the South. Not a day paſſes without ſome outrage, and the impriſonment of ſome perſons. The city of Cork is filled with families who have abandoned the country through fear, and every one looks with anxiety and diſmay to the termination of the preſent unhappy ſtate of affairs.

31. It was currently reported yeſterday on 'Change, that the American Commiſſioners, appointed to adjuſt the differences between their country and France have been ordered immediately to quit the dominion of the Republic, that orders were iſſued to arreſt all Americans who had taken up their abode in France ſince the year 1792, and their property, which is ſuppoſed to be worth three millions ſterling, to be confiſcated, to abide the determination of the differences between the two Governments.

APRIL 4. The whole of the Swiſs Cantons have now declared, that they are willing to accept the plan of a conſtitution propoſed for them at Paris.

9. An encampment is to be formed in Windſor Foreſt; Gen. Harcourt is nominated to the command.

A mutiny having broke out on board one of the homeward-bound Indiamen, in which the gunner ſtruck a mate, the captain, who was preſent, inſtantly ſhot him dead.

12. The Porte is threatened with a new ſtorm; a dangerous rebellion has broken out in the Morea, and the greater part of the Greeks in that country have joined the inſurgents.

19. The Duke of York, a few days ſince, by way of example, diſmiſſed a General Officer, commanding an important poſt in Hampſhire, on account of his frequent inebriety, obſerving on the occaſion, that theſe were not times for either officers or ſoldiers to be unguarded, or neglectful of their duty.

23. Lord Briſtol, an Iriſh Biſhop, has been ſeized by the French, on the charge of being a ſpy; he had many papers about him relative to the ſtate of France, their fleets, &c. and is to be tried by a Council of War at Ferrara.

24. A courier extraordinary arrived at Paris on the 29th of Germinal, who brought intelligence from Raſtadt to the Directory, that the deputation of the empire had accepted all the conditions of peace propoſed on the part of the French Republic.

THE

Univerſaliſt's Miſcellany

For MAY, 1798.

NATURAL HISTORY.

Continued from Page 479 of the firſt Volume.

A Great influx of temporary matter has prevented us from attending to this pleaſing article, in ſeveral of our preceding numbers. We now reſume the ſubject.

In our laſt eſſay, we endeavoured to prove that Moſes has given a rational and philoſophical account of the ſubſiding of the waters of the Deluge, and the re-formation of the earth. Various have been the conjectures of modern philoſophers concerning the *internal* ſtructure of our orb. The lively Buffon fancied it to be a globe of glaſs. Whiſton thought it was a ſphere of heated iron. Kircher ſaid it was one great dreadful volcano. Burnet, who ſeems to have taken his idea from Moſes, ſuppoſes it to be a great maſs of waters. Indeed, we can know nothing of the matter by experience; and if Revelation has ſaid nothing about it, we muſt be for ever ignorant. Our inquiries have been carried but to a very little depth below the ſurface. The deepeſt mine, which, perhaps, is that at Cottenberg, in Hungary, is little more than than three thouſand feet in depth; but what proportion does that bear to the diameter of the earth, which is near eight thouſand miles?

So far as human curioſity or avarice have carried their reſearches, the globe has been found to conſiſt of different layers or beds of earth; theſe, in general, lie horizontally one over another, like the leaves of a book, and each of them is compoſed of materials that increaſe in weight as they lie deeper; but this order is ſometimes inverted, probably from accidental

cauſes, ſuch as earthquakes, partial floods, &c. The firſt layer that is generally found at the ſurface is a light mould, which we call garden-earth. With this the earth is every where inveſted, unleſs it be waſhed off by rains, or removed by external violence. Naturaliſts tell us that this is formed of animal and vegetable bodies decayed. No doubt but animal and vegetable ſubſtances, having decayed and mixed with this mould have greatly increaſed it; but there muſt have been a mould upon the ſurface of the earth capable of ſupporting vegetables and animals before either of theſe could die and mix with the earth. The Creator therefore, in his goodneſs, clothed the globe with this fruitful kind of mould at the beginning, that man and beaſt might find food from the various kinds of vegetables which it produces. This, however, is not to be ſuppoſed entirely pure, but is mixed with much ſtony and gravelly matter from the layers immediately beneath it. It generally happens that the ſoil is fertile in proportion to the quantity of this garden-earth with the gravelly mixture; and as the former predominates, ſo far is the vegetation upon it luxuriant. It is this external covering that ſupplies man with all the *true* riches he enjoys. He has, indeed, with vaſt labour, and with the ſacrifice of the health and lives of millions, brought up gold and jewels from greater depths, but they are merely the toys of a capricious being, trifles upon which he has placed an imaginary value, and for which fools alone part with the more ſubſtantial bleſſings of life.* It is this earth, as Pliny well obſerves, that, like a kind mother, receives us at our birth, and ſuſtains us when born. It is this alone, of all the elements around us, that is never found an enemy to man. The body of waters deluge him with rains, oppreſs him with hail, and drown him with inundations. The air ruſhes in ſtorms, prepares the tempeſt, or lights up the volcano; but the earth, gentle and indulgent, ever ſubſervient to the wants of man, ſpreads his walks with flowers, and his table with plenty; returns with intereſt every good committed to her care; and though ſhe produces the poiſon, ſhe ſtill ſupplies the antidote; though conſtantly teized more to furniſh the luxuries of man than his neceſſities, yet, even to the laſt, ſhe continues her kind indulgence, and, when life is over, ſhe piouſly covers his remains in her boſom.

This external and fruitful layer, which covers the earth, is in a ſtate of continual change. Vegetables, which are naturally fixed and rooted to the place on which they grow, re-

ceive

ceive their adventitious nouriſhment from the ſurrounding air, earth, and water; animals, which change from place to place, are ſupported by vegetables, or by each other. Both, however, having for a time enjoyed a life adapted to their nature, give back to the earth thoſe ſpoils which they had taken, yet, ſtill to be quickened again into freſh exiſtence.

Some philoſophers ſuppoſe that thoſe countries which for a long ſeries of ages have ſupported men and other animals, are becoming every day more and more barren; while, on the contrary, thoſe deſolate places, where vegetables only are abundantly produced, are growing more fruitful. Thus Buffon, vol. i. page 353. "In regions which are uninhabited, where the foreſts are not cut down, and where animals do not feed upon the plants, the bed of vegetable earth is continually increaſing. In all woods, and even in them which are often cut, there it a layer of earth of ſix or eight inches thick, which has been formed by the leaves, branches, and bark, which fall and rot upon the ground. I have frequently obſerved on a Roman way that croſſes Burgundy for a long extent, that there is a bed of black earth, of more than a foot thick, gathered over the ſtony pavement, on which ſeveral trees of a conſiderable ſize are ſupported. This I have found to be nothing elſe than an earth formed by decayed leaves and branches, which have been converted by time into a black ſoil. Now, as vegetables draw much more of their nouriſhment from the air and water than they do from the earth, it muſt follow, that in rotting upon the ground, they muſt give more to the ſoil than they have taken from it. Hence, therefore, in woods kept a long time without cutting, the ſoil below increaſes to a conſiderable depth; and ſuch we actually find the ſoil in thoſe American wilds where the foreſts have been undiſturbed for ages. But it is otherwiſe where men and animals have long ſubſiſted; for as they make a conſiderable conſumption of wood and plants, both for firing and other uſes, they take more from the earth than they return to it; it follows therefore, that the bed of vegetable earth, in an inhabited country, muſt be always diminiſhing, and muſt at length reſemble the ſoil of Arabia Petrea, and other provinces of the Eaſt, which having been long inhabited, are now become plains of ſalt and ſand; the fixed ſalt always remaining, while the other volatile parts have flown away."

What poor encouragement does our French theoriſt give to the labour of the huſbandman! It is happy for mankind that the farmer does not live under the influence of ſuch ſpe-

culations! Happy for the increasing nations of the world that experience contradicts the dream of the ingenious philosopher! The countries that have been longest inhabited in the East, and have been under cultivation, some of them above three thousand years, are to this day fruitful beyond others. Witness China and the East-Indies. That some eastern countries, which were formerly fruitful, are now comparatively barren, is granted; as Palestine, Syria, Asia Minor, and Mesopotamia; but it is because the iron hand of despotism has almost depopulated them, and the few inhabitants who are left have no encouragement to till the ground. Men and animals, who live by the fruits of the earth, return to it again, in various forms, that which they have taken for their support; beside which, human industry, by breaking up the surface of the ground, and exposing it to the free influences of the sun and air, by mixing the various kinds of earth together, and by turning the prolific waters upon it, greatly enrich it, and make it more fit for vegetation. And though men consume great quantities of wood in fuel, yet the ashes remain, and are spread upon the earth, and the volatile salts and vapours which escape from burning fuel, are returned again from the air in rain, snow, &c. We, therefore, have no reason to fear that our fruitful fields will be turned into barren plains of *salt* and *sand*. If any such fearful change has happened in any place, it is not owing to long cultivation, but to the horrid reign of despotism, or to accidental causes, such as the want of rain for a long course of years, and to the force of winds, which have driven beds of light native sands over those countries which were once comparatively fertile: this has happened to Arabia Petrea, some parts of Egypt, and some countries bordering the Euphrates on the West.

If from the external surface we descend deeper, and view the earth cut perpendicularly downwards, either in the banks of great rivers, or on steepy sea-shores, or, going still deeper, if we observe it in quarries or mines, we shall find its layers regularly disposed in their proper order. We must not expect, however, to find them of the same kind or thickness in every place. Sometimes marl is seen to be over sand, and sometimes under it. The most common disposition is, that under the first earth is found gravel or sand, then clay or marl, then chalk or coal, marbles, ores, sands, gravels, and thus an alternation of these substances, each growing more dense as it sinks deeper. The clay, for instance, found at the

the depth of an hundred feet, is uſually heavier than that found not far from the ſurface.

In this manner the earth is every where found in beds over beds; and what is ſtill remarkable, each of them, as far as it extends, is uniformly of the ſame thickneſs. It is found alſo, that as we proceed to conſiderable depths, every layer grows conſiderably thicker. Theſe layers are ſometimes very extenſive, and often are found to ſpread over a ſpace of ſome leagues in circumference. But it muſt not be ſuppoſed that they are uniformly continued over the whole globe without any interruption: on the contrary, they are always at ſmall intervals, cracked through as it were by perpendicular fiſſures; the earth reſembling, in this reſpect, the muddy bottom of a pond, from whence the water has been dried off by the ſun, and thus gaping in ſeveral chinks, which deſcend in a direction perpendicular to its ſurface. Theſe fiſſures are many times found empty, but oftener cloſed up with adventitious ſubſtances, that the rain, or ſome other accidental cauſes, have conveyed to fill their cavities. Their openings are not leſs different than their contents, ſome being not above half an inch wide; ſome a foot, and ſome ſeveral hundred yards aſunder. Theſe laſt form thoſe dreadful chaſms that are to be found in the Alps, at the edge of which the traveller ſtands, dreading to look down at the immeaſurable gulph below. Theſe amazing clefts are well known to ſuch as have paſſed theſe mountains, where a chaſm frequently preſents itſelf ſeveral hundred feet deep, and as many over, at the edge of which the way lies. It often happens alſo, that the road leads along the bottom, and then the ſpectator ſees on each ſide frightful precipices ſeveral hundred yards above him; the ſides of which correſpond ſo exactly with each other, that they evidently ſeem to have been torn aſunder.

The chaſms found in the Alps are nothing to thoſe which are to be ſeen in the tremendous mountains called the Andes, in South America. Theſe lofty hills, in compariſon of which the Alps are ſmall and contemptible, have their fiſſures in proportion to their greatneſs, in ſome places they are a mile wide, and deep in proportion, and there are ſome others, that running under ground, in extent reſemble a province. Of this kind alſo is that cavern called *Elden-Hole*, in Derbyſhire, which Dr. Plott tells us, was ſounded by a line of eight and twenty hundred feet, without finding the bottom, or meeting with water, and yet the mouth at the top is not above forty yards over. This immeaſurable cavern runs perpendicular

dicular downward; and the ſides of it ſeem to tally ſo plainly, as to ſhew that they were once united. Thoſe who come to viſit the place generally procure ſtones to be thrown into its mouth; theſe are heard for ſeveral minutes falling and ſtriking againſt the ſides of the cavern, producing a ſound that reſembles diſtant thunder, dying away as the ſtone goes deeper.

There are many more of theſe dreadful perpendicular fiſſures in different parts of the earth, with accounts of which, Kircher, Gaffarellus, and others, who have given hiſtories of the wonders of the ſubterranean world abundantly ſupply us. The generality of readers, however, will conſider them with leſs aſtoniſhment, when they are informed of their being common all over the earth; that almoſt in every field, in every quarry, they are to be found, either ſtill gaping, or filled with matter that has accidentally cloſed their interſtices. The inattentive ſpectator neglects the enquiry, but their being common is partly the cauſe that excites the philoſopher's attention to them; the irregularities of Nature he is often content to let paſs unexamined; but when a conſtant and a common appearance preſents itſelf, every return of the object is a freſh call to his curioſity, and the chink in the next quarry becomes as great a matter of wonder as the chaſm in Elden-Hole. Philoſophers have long, therefore, endeavoured to find out the cauſe of theſe perpendicular fiſſures, which our own countrymen, Woodward and Ray, were the firſt that found to be ſo common and univerſal. Mr. Buffon ſuppoſes them to be cracks made by the ſun, in drying up the earth immediately after its emerſion from the deep. Goldſmith, from whom we have taken the chief of this account, ſays, "The heat of the ſun is very probably a principal cauſe, but it is not right to aſcribe to one cauſe only what we may find to be the reſult of many. Earthquakes, ſevere froſts, burſting waters, and ſtorms tearing up the roots of trees, have in our times produced them; and to this variety of cauſes we muſt, at preſent, be content to aſſign thoſe that have happened before we had opportunities for obſervation." But, with due reſpect to theſe great names, we do not think that all theſe cauſes together will account for the multitude of thoſe fiſſures, and eſpecially for the larger ones; and without rejecting the cauſes which they have mentioned, we would remind our Readers of what we ſaid in page 429 to 432, and pages 475 to 478, of our firſt volume, in which places the *paſſages of the airs*, that is the clefts and fiſſures of the earth, and

and their principal cauſe, with their uſes, are deſcribed. For though the ſacred writers have not given us a *ſyſtem* of natural philoſophy, yet we think their references to the operations of nature are ſtrictly philoſophical.

[*To be continued.*]

ELECTION.

DEAR SIR,

IN addition to my former Letters, I beg leave to offer a few remarks upon the election of the Jewiſh nation, and the dealings of *Jehovah* with them; after which, if God permit, will endeavour to inveſtigate the ſubject as it relates to Chriſt and his diſciples. At preſent I ſhall ſtate four propoſitions, with proofs and illuſtrations.

PROPOSITION I. *The election of the Iſraelites was an act of the ſovereign good pleaſure of Jehovah.*

It would be ſuperfluous to repeat what is already before the reader, in my former letters, reſpecting God's choice of the ſeed of Jacob in their fathers, in particular what I advanced in my laſt to prove that the election of Jacob, irreſpective of good or evil done by him, was not merely the election of the individual man, but of the whole nation which ſhould proceed from him: I ſhall now barely obſerve, that if what is there aſſerted be fully admitted, the above propoſition muſt be taken for granted: yet, leſt any one ſhould conſider the evidence already produced as inconcluſive, ſuch further proof, from the Scriptures, ſhall be brought forward, as I deem ſufficient of itſelf to ſubſtantiate my poſition.

The Lord did not call Iſrael to that peculiar holineſs and obedience, which he required of them as his people, prior to, and independent of, his having elected them, as a condition for the performance of which he would chooſe and deliver them; but he firſt choſe, and ſaved them with an high hand, and outſtretched arm, afforded peculiar manifeſtations of himſelf to, and beſtowed ſpecial bleſſings upon them, and then, on the foundation of what he had done, called them to obey his will, and devote themſelves to his ſervice, as his peculiar people: therefore his chooſing them was an act of free favour. When *Jehovah* deſcended upon mount Sinai, with tremendous diſplays of majeſty, the more to excite their attention, and convince them of the obligations they were under to obey his word, Moſes was commanded to remind the people of what God had done for them. When his awful

awful voice addreſſed them from the midſt of the fire, he began with informing them, that he was their God, and of the great ſalvation he had wrought for them, and then gave them his holy commandments to obſerve and do, Ex. xix. and xx. Their obedience was to flow from a ſenſe of the obligations which they were under to the Lord, which obligations exiſted in conſequence of the favours already beſtowed upon them.

Moſes declared to the people that *Jehovah* choſe them becauſe he loved their fathers, that he did not ſet his love upon them, or chooſe them becauſe they were more in number than any people; but that becauſe the Lord loved them, and becauſe he would keep the oath which he had ſworn to their fathers, he had brought them out of Egypt with a mighty hand. They were ſtrictly charged not to ſpeak in their heart, after *Jehovah* had caſt out the nations before them, ſaying, *for my righteouſneſs the Lord hath brought me in to poſſeſs this land*, and were aſſured they did not go to poſſeſs it for their righteouſneſs, nor for the uprightneſs of their heart; but that it was given to them in performance of the word which he had ſworn to their fathers. *Underſtand therefore* (ſaid Moſes) *that Jehovah thy God giveth thee not this good land to poſſeſs it, for thy righteouſneſs; for thou art a ſtiff-necked people.* Deut. iv. 37, chap. vii. 7, 8. x. 15. ix, 4, 5, 6. Samuel referred to its having *pleaſed Jehovah* to make them his people. 1 Sam. xii. 22. Ezekiel declared the Lord choſe them, and wrought for them, notwithſtanding all their ſins, for *his name ſake*, chap. xx. To me it appears evident, from the above paſſages, that the election of the Jews was an effect of the ſovereign good pleaſure of Jehovah.

Leſt the above remarks ſhould be ſo far miſconſtrued as to lead any one to ſuppoſe, that thoſe whom the Lord of his ſovereign good pleaſure hath elected, as he did the houſe of Iſrael, muſt neceſſarily be happy, whether obedient or diſobedient to the divine will, that they are exempted from all puniſhment due to their ſins, by a divine decree in their favour, I intend to ſhew, that

PROPOSITION II. *The unconditional election of the Jews did not render them happy, independent of their obedience to God, nor, in any wiſe, prevent their being puniſhed according to their ſins.*

One of the pernicious effects of Calvinian Election, I conceive to be, the leading perſons to think that their ſecurity from puniſhment depends upon the unconditional decrees of God.

I fear there are ſtill men who ſuppoſe, that if they be of the elect number their happineſs is ſecured, and their perſons indemnified from future puniſhment, by an abſolute, arbitrary decree: conſequently inſtead of ſeeking happineſs here, and exemption from the wrath to come, by obtaining deliverance from the guilt, love, power, and defilement of ſin, and by being made holy in heart and life, they are ever ſeeking for proofs of their eternal election, which, if they can be fully perſuaded of, they think themſelves ſafe; while on the other hand they conclude, that if they be not elected, God has no love for them, has made no proviſion for their ſalvation, and that there is no poſſible way left for them to eſcape the wrath to come. As if the rewards and puniſhments of the future ſtate were determined by an unconditional decree, when the Scriptures fully prove that every man will receive according to *his* works. As if God had not manifeſted his love to, and made proviſion for the ſalvation of, all mankind, when nothing is more evident. As if there was any poſſible way of enjoying ſalvation in this life, and of eſcaping the wrath to come, than that which is opened to the whole world, through repentance and faith. Thoſe who are influenced by the foregoing hypotheſis, are naturally led to ſeek for ſome foundation of hope in themſelves, to look for certain operations upon their minds as an evidence of their election, inſtead of flying for refuge to lay hold of the hope ſet before them, and before all men, in the goſpel.

Becauſe it was impoſſible for Iſrael, though the choſen people of Jehovah, in whoſe behalf he had wrought wonders, and on whom he had beſtowed ſo many favours, to derive all the advantage from their peculiar ſituation which it was calculated to be of to them, and to enjoy peace and happineſs unleſs they were obedient to the divine will,—becauſe it would be inconſiſtent with the divine character and government to continue them in the uninterrupted enjoyment of all the bleſſings he had beſtowed upon them, if they diſobeyed his voice,—and becauſe if they rebelled againſt him, it became him to puniſh them, therefore they were exhorted to hearken to his word, to walk in his commandments, to ſtand in awe of his judgments, and were warned of the dreadful conſequences which would follow if they dared to tranſgreſs. So, in the New Teſtament, chriſtians are exhorted to labour to enter into the reſt which remains to the people of God, and to take heed that they do not expoſe themſelves to calamities, ſimilar to thoſe which have befallen the Jews. Heb. iv. 11, Rom. xi. 21.

The conſtitution of human nature muſt ceaſe to be what God hath made it,—the connection which he, in infinite wiſdom and goodneſs, hath eſtabliſhed between cauſes and effects muſt be entirely broken,—the fixed laws and orders of the moral world muſt totally change, and even the nature of good and evil muſt be reverſed, before men, elected or not elected, can be really happy in the ways of ſin, or before happineſs can ceaſe to be the conſequence of obedience to God; but as theſe are changes which no man can ſuppoſe poſſible, and as the moral government of God is eſſentially the ſame at all times, it muſt follow, that vice and virtue muſt, in all caſes, be followed with effects according to their own nature. Hence we might ſuppoſe from the nature of things that the Jews, though an elect nation, would become miſerable in proportion as they became ſinful, and ſuch, on examination, we find to be the fact.

As God is of purer eyes than to behold iniquity, it follows, that in whomſoever it exiſts it muſt be the object of his diſpleaſure, that he cannot fail to manifeſt his indignation againſt it, and to puniſh thoſe who are the ſubjects of it, according to the degree thereof, ſo long as it remains in them, whether they be his choſen people or others. To ſuppoſe that the righteous Governor of the world winks at, and paſſes by without puniſhment, the ſame guilt and pollution in his elect, as he ſeverely puniſhes in others, would be to ſuppoſe him partial and unjuſt. We find the Lord threatened his choſen people the Jews with the heavieſt judgments, by the mouth of all his prophets. So far from his ſuffering them to ſin with impunity, becauſe he had choſen them, and inſtead of his having made them a peculiar people inducing *Jehovah* not to puniſh them, this is aſſigned as the very reaſon why he would puniſh them for all their iniquities. Amos iii. 2. That the Lord did not merely threaten, but that his awful threatenings have been executed upon the Jews, no man can deny. That the elect, who live under the goſpel diſpenſation, muſt give an account of themſelves to God, and receive according to the deeds done in the body, is very evident. Rom. xiv. 12, 2 Cor. v. 10.

PROPOSITION III. *The Jews being puniſhed according to their ſins, has not diſannulled the counſel of God reſpecting them, ſet aſide his election of them, nor will prevent his doing by and for them all that he promiſed to their fathers.*

If when Jehovah firſt choſe the ſeed of Jacob, he had been ignorant of their future defection, ſins, and the puniſhment which

which would have come upon them, his counſel reſpecting them might be fruſtrated, his choice of them ſet aſide, and the ends for which he choſe them for ever prevented, by ſuch new and unexpected circumſtances; but if it be admitted, that when he firſt choſe them, and promiſed to do ſuch great things by and for them, he knew perfectly what their future conduct would be, then it follows that the above propoſition muſt be true: for it cannot be ſuppoſed, that the Lord would chooſe them for, and reſolve to accompliſh upon and by them, purpoſes which he, at the very time, knew their conduct would render abortive, and for ever defeat. That God knew from the firſt how the Jews would act is evident, for their ſins and puniſhment were foretold by Moſes and the Prophets, yet he choſe them. *He declareth the end from the beginning*, conſequently he muſt have ſeen from the firſt, all the circumſtances of ſin and ſuffering which would intervene between his original deſign of making all his creatures happy, and the accompliſhment thereof, yet, with all the circumſtances in view, he abſolutely promiſed to carry that deſign into effect. Hence we may conclude, that ſin and puniſhment ſhall not prevent his counſel ſtanding, and his doing all his pleaſure, both reſpecting the Jews and all mankind. Shall a mortal man, who is a potter, perform his pleaſure upon the clay? Shall he, when a veſſel is marred in his hand, form it again as it ſeemeth good to him, and ſhall not Jehovah, in whoſe hands all creatures are as clay in the hands of the potter, perform all his good pleaſure upon them? Jer. xviii. 6.

When Moſes viſited his brethren, the children of Iſrael, and ſuppoſed they would have underſtood how that God by his hand would deliver them, they refuſed him, ſaying, *who made thee a ruler and a judge?* Acts vii. 35. yet this did not prevent their being afterwards delivered by his hand, and brought to ſubmit to him as their ruler, though they firſt experienced an increaſe of affliction. So thoſe who at preſent refuſe Chriſt, and ſay, *we will not have this man to reign over us*, ſhall in the end be made ſubject unto him, though they muſt firſt experience the moſt dreadful ſufferings. All the ſins of Iſrael, and the puniſhments inflicted upon them, in the wilderneſs, did not prevent *Jehovah* giving them the land of Canaan, as he had before promiſed, no more ſhall all the ſins, and conſequent puniſhment, of all the families of the earth, prevent their being ultimately bleſſed in the ſeed of Abram. I am aware that ſome will object, as the indivi-

duals punished did not enter the land of Canaan, this is not to my purpose. I answer, that the nation being made to possess it, is sufficient to prove the immutability of the counsel and promise of Jehovah, and nothing more than this is necessary to warrant my conclusion. The seventy years captivity did not prevent the Jews being afterwards restored, and the Messiah being raised up among them which proves the threatenings of God, and the punishments which he inflicts, do not militate against the accomplishment of his promises. Though the Jews have long since filled up the measure of their iniquity, and wrath is come upon them to the utmost of what was threatened, the Lord has not reversed his original choice of them, nor ceased to love them, for he repents not of his gifts and callings; all the punishment they have received will not prevent their being restored, and made a greater blessing to mankind than they have ever yet been: the punishment inflicted upon them is preparatory to the mercy which God will have upon them all. Rom. xi. 28, 29, 32. So the punishment in the lake of fire will be followed by the new heavens and earth, and a state of universal happiness. Rev chap. xxi. Thus we see the divine punishments, instead of preventing the fulfilment of the counsel of God, are all subservient thereto: that so far from such terrible dispensations being any hindrance to his gracious designs, which have the ultimate happiness of the punished for their object, they shall all, under the Divine guidance, be made conducive thereto: this hath been, and will be exemplified by the Lord's dealings with the House of Israel.

PROPOSITION V. *The election of, and all Jehovah's dealings with his people the Jews, have had, and all his future dealings with them will have, for their object, the benefit of mankind universally*

Having said so much in my former letters, in support of the fact asserted in this proposition, shall content myself now with barely glancing at a few circumstances illustrative thereof.

The mighty wonders which God wrought for Israel in Egypt, and at the Red Sea, were calculated to convince the Egyptians and the neighbouring nations of the impotency of their gods, and of the greatness and glory of Jehovah: the design was that his name might be declared throughout all the earth. Rom. ix. 17. Rahab the harlot heard thereof, and believed to the saving of herself and family. Josh. ch. ii. The Philistines were influenced by the remembrance of the wonders

wonders which the Lord wrought in Egypt, ages afterwards. 1 Sam. vi. 6. The obvious tendency and design of the knowledge, pure worship, and laws of the true God, being placed among a people who were situated in the center of the nations, was the illumination and improvement of the nations around them. The Gentiles were not prevented from enjoying the advantages arising from the revelation which Jehovah afforded of himself to his chosen people they might participate in his worship and ordinances, by becoming proselytes. Through his dealings with, and the dispersion of the Jews, the Scriptures were diffused, and the way prepared for the Apostles to preach the gospel among the nations. The whole of the Jewish dispensation wa intended as an introduction to Christianity, which has the happiness of the whole world for its object. Even the judgments of God upon the Jews were the means of spreading the knowledge of his name among the Syrians, the Babylonians, and the Persians. 2 Kings. chap. v Dan. chap. iv. and vi. The Lord made the falling away and diminishing of the Jews a source of riches to the world, and the receiving of them again, and their fulness, shall be life from the dead to mankind around them. The Apostle was filled with admiration and astonishment at the depth of the riches both of the wisdom and knowledge of God, displayed in his over-ruling all circumstances for the good of his creatures, and in his even causing the punishment of sin to issue in the happiness of mankind; he exclaims—"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!" And again, "For of him, and through him, and to him, are all things; to whom be glory for ever. Amen." Rom. chap. xi.

I remain, dear Sir, in the bonds of the Gospel,

Affectionately yours,

Wisbeach, May 10, 1798. R. W.

DESCRIPTION OF THE EASTERN LEPROSY.

From Dr. Gill, on Luke v. 12.

THE patient's voice is hoarse, and comes rather through his nose than his mouth; the blood full of little white shining bodies, like grains of millet, which, upon filtration, separate themselves from it; the serum is scabious, and destitute

tute of its natural humidity, insomuch, that salt applied to it does not dissolve; it is so dry, that vinegar poured on it boils; and it is so strongly bound together by little imperceptible threads, that calcined lead thrown into it swims. The face resembles a coal half extinct, unctious, shining and bloated, with frequent knobs, green at bottom and white at top.

The hair is short, stiff, and brindled, and not to be torn off without bringing away some of the rotten flesh, to which it adheres; if it grows again, either on the head or chin, it is always white: across the forehead run large wrinkles or furrows, from one temple to the other; the eyes red and inflamed, and shine like those of a cat; the ears red and swollen, eaten with ulcers towards the bottom, and encompassed with little glands; the nose sunk, because of the rotting of the cartilage; the tongue dry and black, swollen, ulcerated, divided with furrows, and spotted with grains of white; the skin covered with ulcers that die and revive upon each other, or with white spots, or scales like a fish; it is rough and insensible, and when cut, instead of blood, yields a sanious liquor: it arrives in time to such a degree of insensibility, that the wrists, feet, or even the large tendon, may be pierced with a needle, without the patient's feeling any pain; at last, the nose, fingers, toes, and even the genitals, fall off entire; and by a death peculiar to each of them, anticipate that of the patient: it is added, that the body is so hot, that a fresh apple held in the hand an hour will be dried and wrinkled, as if exposed to the sun for several days.

To the Editor of the Universalist's Miscellany.

SIR,

THE Saviour of the world informs me in his word, that a tree is known by its fruits, viz. By every tree bringing forth fruit according to its kind, we know the nature of the tree, whether it be good or bad, by the fruit it produces. Whatever reality our Lord intended by such a figure, may it not be very well applied to the Gospel, and is not the Gospel, in its progressive revelation and glorious effects, represented by a tree in Matt. xiii. 32. And if a tree must necessarily bring forth fruit according to its kind, must not the Gospel naturally produce in the mind and conscience of

of thoſe that believe it to be true, and have felt conceptions of its nature, a diſpoſition of mind and ſentiments congenial to its own nature. If ſo, it is neceſſary to conſider what is the genuine nature of the Goſpel. The Learned inform me, that the true or natural import of the word is, "Good news," If ſo, I ſuppoſe the Goſpel is intended by the angel's meſſage to the ſhepherds, "Behold, I bring you *glad tidings of great joy*, which ſhall be to *all people*." If the Goſpel then is good news in its own nature (without any after act of ours to make it ſo) and not limited to any deſcription of people (as it appears that it is not by the unlimited command to preach the Goſpel to every creature, Mark xvi. 15.) have I not a right to expect to find the following particulars, as the fruit and effect of the Goſpel produced in the mind and conſcience of thoſe that believe it. 1ſt. A benevolent diſpoſition towards all men, as the creatures of God's love and care; and 2d. A belief from the heart that God has a benevolent deſign by the Goſpel towards all men; for if God hates ſome men (as he moſt certainly does, if he has not made proviſion for all) how ſhall I prove myſelf a friend to God's cauſe, and hate that which God hates (as I am often exhorted from the pulpit to do) unleſs I hate ſome of my fellow mortals alſo; and if I hate them, how ſhall I fulfil the Saviour's command, Matt. v. 44. to the end; and if I have any reaſon to believe myſelf one of the number unprovided for, what arguments can be uſed to perſuade me to love God? And in ſuch a caſe, was I to believe the Goſpel, ſhould I not believe a lie as it reſpected myſelf; therefore, if any perſon brings not forth the fruit of theſe two particulars, have I not a juſt reaſon to ſuſpect whether he has juſt conceptions of the Goſpel of Chriſt, and whether he is not influenced by ſomething ſubſtituted inſtead of the Goſpel?

In order to elucidate this ſubject a little farther, permit me to ſay, I was once a ſtrenuous advocate for the Calviniſt ſyſtem (ſo called); whether I was deficient in the firſt particular or not, it is clear I did not, nor could not bring forth the fruit of the ſecond; the conſequence was, that my feelings and ſentiments were always at war with each other; theſe things cauſed me to think cloſely, and, in my moments of ſerious reflection, I found I muſt either abandon myſelf to hardneſs of heart towards ſome men, and have hard and diſhonourable thoughts of the Deity, or give up ſome part of my ſyſtem; the conſequence of this ſtruggling in my mind was, that my ſyſtem gave way, the fabric fell, and I was buried

fied with contempt in the ruins thereof, for I soon felt the indignation of those that continued to adhere thereto; and I am persuaded that the severe part of Calvinism naturally has a tendency to lead its advocates to despise and hold in contempt those who dare to differ from them, and, consequently, cannot be the genuine fruit of the Gospel; and "by their fruits shall ye know them," not whether they have an interest in the Gospel or not, but whether such fruit is the effect of the impression of the Gospel on the heart and conscience; but lest I should swell this letter beyond the bounds of your patience, I hasten to the principal thing intended, namely, to compare some part of the Calvinistical system to some parts of the Scriptures of truth. You know, Sir, the said system forbids us to believe that God has made provision in his Gospel for the final happiness of all men; and those that I am acquainted with frankly acknowledge that he has not; if so, how shall we reconcile it with the following passages of Scripture, 1 Ep. John iv. and viii. "God is love," and chap. ii. 2. and iv. 14. John iii. 16, 17. 1 Tim. ii. 4—6. Rom. v. 18. and many more of a similar nature. The Calvinist tells me, the word *world* and *all*, in the above passages, mean the elect only; and it is very common here for their preachers o quot them so in their sermons, instead of quoting them as they stand in the word; but suppose we read them in this manner, and see how they accord with their own system, John iii. 16, &c. "God so loved the *elect* world, that he gave his only begotten Son, that whosoever, *i. e.* of the elect world, believeth, might not perish, but have everlasting life,' does not this suppose some of the elect world may miss of believing, and, according to their own system miss of life; and, on the other hand, if any more than the elect are intended, then, according to the same system, more than the elect must be saved, for God is unchangeable in his love, and Isa. liii. "We are like sheep that have gone astray, &c." and the Lord hath laid on him (*i. e.* Christ) the iniquities of us all. If the elect only are intended in the last clause, then, surely, the elect only must be in the first clause; and the consequence is, only the elect went astray; whether the passage alludes to a few only, or includes Jews and Gentiles, alters not the case; so also Rom. v. 18. if the elect only is intended in the last clause, then also the elect only must be intended in the first clause, and so only the elect fell into condemnation or damnation) in the first head. If we are justified in thus limiting the word *all* at our own plea-

sure,

ſure, and to ſuit our own ſyſtem, what objection can the Calviniſt have to my confining the word *all* to the elect only in Rom. iii. 12 to 18, if I was ſo diſpoſed. When I ſpeak to them of 1 Tim. iv. 10. they acknowledge the word all means man indefinitely (perhaps a limiting it here would be too barefaced) but ſay it is a providential ſalvation to the *all* men, and a ſpiritual one to them that believe; but I cannot perſuade myſelf, without departing from the rules of common ſenſe (however I may differ from men of great learning and piety) but that it is one and the ſame ſalvation to the one and the other, whether providential or ſpiritual only, them that believe had an advantage over them that did not believe, to what extent, or in what reſpect, is nothing to the preſent purpoſe. Again, if God has not made proviſion in the Goſpel for all men, how can it be good news to all men? And why preach it to every creature.

If the above thoughts ſhould be worthy of a place in your Miſcellany, I will thank any perſon of the Calviniſtical ſyſtem, if he will endeavour to reconcile what appears to me a difficulty; and till I am convinced that that part of their ſyſtem is reconcileable with the above paſſages, with the true nature of the Goſpel, and the nature and perfections of God, I muſt bear my teſtimony againſt that part of their ſyſtem, as being diſhonourable to God, calculated not only to nouriſh a harſh and uncharitable diſpoſition in themſelves towards thoſe that differ from them, but ſubverſive to the peace and tranquillity of mind which the Goſpel is calculated to give to the weak and humble ſoul, as many that I am acquainted with, who adhere rigidly to their ſyſtem, but experience no liberty in the belief of the Goſpel, but are in continual bondage, have acknowledged to me, that could they poſſibly believe the univerſality of God's ſalvation, they ſhould rejoice with joy unſpeakable; but at preſent they were almoſt continually in doubt and fears. Surely then, that part of a ſyſtem that has a natural tendency to bind inſtead of looſing the powers of the ſoul, can never be any part of the Goſpel of God. If the Goſpel is good news, and whether I am right or wrong in my preſent views of the Goſpel, I certainly have made an exchange for the better in the preſent life, as I have now found life inſtead of death, liberty inſtead of bondage, perfect peace of conſcience and tranquillity of mind, inſtead of doubts and fears, and am at preſent determined to abide by the Apoſtle's exhortation, "Stand faſt in the liberty wherewith Chriſt hath made you free, unleſs I am rationally

convinced that I have no reaſon thus to rejoice and boaſt in Chriſt, ſhall continue ſo to do; and whoever attempts to convince me I am wrong, muſt do it in as plain and ſimple a manner as I have ſtated my objections, for no flouriſhing ſtrokes of rhetorick, no enthuſiaſtic flights and fancies, and ſpiritualizing away the ſenſe of Scripture, will now affect me.

I beg leave to ſubſcribe myſelf,

May 7, 1798. AN OUTCAST.

THE MERCIES OF PROVIDENCE CONSIDERED,

IN PROOF OF THE UNIVERSALITY OF THE DEATH OF CHRIST.

WHEN God created man, he entered into a covenant of life with him, upon condition of perfect obedience. If he obeyed, life was the reward: but if he diſobeyed, death was the conſequence. Thus ſtood the covenant of works, on the ground of legal juſtice.

Man ſinned, and by his tranſgreſſion forfeited all good, both ſpiritual and temporal; and as he ſtood on the ground of legal juſtice, there was no proviſion on that ground for any mercy, either ſpiritual or temporal, to come to him or his poſterity. "For it is written, curſed is every one that continueth not in all things which are written in the book of the law to do them. And the law is not of faith, but the man that doth them ſhall live in them." The law makes no proviſion for any mercy, no, not for ſparing mercies, or food and raiment, any more than for the ſalvation of the ſoul.

Let us then examine on what ground it is, that the mercies of Providence do come.

That they are forfeited by ſin, I preſume will be granted. We muſt there believe, either that the law makes proviſion for ſome mercy, or admit that the mercies of Providence come to mankind on the ground of mediation; and if ſo, as all receive theſe mercies, it proves that God deals with all mankind on that ground.

By thoſe who believe that there is a certain part of mankind who are left in the ruins of the fall, without any proviſion made for their ſalvation, the bleſſings of Providence are conſidered as coming from the natural goodneſs of God towards all his creatures, even to thoſe who are not redeemed by the blood of the croſs; in proof of which this text is brought:

brought: "The Lord is good to all, and his tender mercies are over all his works. That these words are expressive of the natural goodness of God to all, I believe; and that the mercies of Providence flow from the natural goodness of God, I admit; but God always communicates his goodness to his creatures, both in providence and grace, in such way as is consistent with his perfections. Hence arises the necessity for the Atonement, not to make Jehovah a good being, but that he may communicate his natural goodness to his creatures in a way that is consistent with all the perfections of Deity. That his holy and immutable law, which stands in perfect unison with his nature, might not be destroyed, but be magnified and made honourable.

When Adam sinned against God, by eating the forbidden fruit, the test of his obedience to God, the threatening was, "In the day thou eatest thereof, thou shalt surely die." He ate of it, but did he die that day? No. Was the denunciation made void? No, but God graciously proceeded with him on the ground of the mediation of Christ, and made manifest that gracious promise of "the seed of the woman. The consequence was, Adam was spared on the ground of mediation; otherwise, there must have been an extinction of the human race. Another consequence was, we were all brought into the world by natural generation, on the ground of mediation; and all the mercies of Providence flow to mankind through that same blessed medium, the death of Christ.

If there was any for whom the Saviour did not shed his blood, they must stand on the ground of legal justice, and to those no mercy could come. But it is a fact that all mankind receive the mercies of Providence; and as there is no other way revealed in the Scriptures of truth, whereby any mercy is communicated, but through Christ: we may, I think, conclude, that the mercies of Providence do come through that medium, the death of Christ; and may, therefore be considered (in conjunction with the many express declarations of the word of God) as a proof that the one mediator between God and Man, the man Christ Jesus, did really give himself a ransom for all.

Many practical inferences may be made from the consideration of all our mercies being forfeited by sin, and coming to us on the ground of mediation. Those who experimentally enter into the subject will find matter for continual humility and gratitude. It will enable them to taste covenant love in

common mercies. It will have a tendency to bring them to that happy and pious frame of mind to which we are exhorted. "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x. 31. "Do all in the name of the Lord Jesus, giving thanks unto God, and the Father by him." Coloss. iii. 17.

THOMAS PAYNE.

Burwash, May 7, 1797.

CHARACTER AND DEATH OF MARY, WIFE OF JOHN TESTER, OF CATSFIELD, SUSSEX.

"Be ye followers of them who, through faith and patience, inherit the promises."

SHE was one of those few happy persons who feared the Lord from her youth, having in very early life received religious impressions among the Arminian Methodists at Rye, in Sussex. It was her happiness never to lose that favour of divine things which she at first received. It is too frequently the case, that young persons make bitter work for repentance by carelessness, and sin as they grow in years. So true is that general remark of the wise man, "*Childhood and youth are vanity.*" Indeed her natural disposition was favourable to truth and virtue, as there always appeared to be a happy mixture of cheerfulness and gravity in her temper: hence her words were generally few and fitly chosen. By this she avoideth much evil, "*For in the multitude of words there wanteth not sin.*" She never had much deep conviction upon her mind till her last illness; but her experience was like that of Lydia, Acts xvi. 13. "*The Lord opened her heart,*" and she gently and quietly received the truths of God. She was not a great talker in religion, but a doer of the word; her profession of the word was silent and quiet; she adorned the doctrine of God our Saviour by her actions. It is true she did not fill a high sphere in life, being many years in the capacity of a servant; but her virtue was not the less valuable on that account, nor will her name be less honourable when God judges the secrets of men's hearts by Jesus Christ. It would be well if every servant, professing godliness, was like her, doing as they would be done by, and possessing the esteem and confidence of their employers. She liv[illegible]

lived several years at Mr. M——'s, at Catsfield, who always gave her the liberty of freely attending the gospel, which she did at Battle with great constancy and diligence.

She entered the married state in October, 1795, with one who was travelling in the way of Zion with herself, and as she had in former life been a kind friend, and a good servant, so in her new relation she was a prudent, obedient, and affectionate wife; and was so happy as to meet a suitable return in every respect from her husband. Human happiness is always precarious, and often short. It pleased Him who worketh all things after the counsel of his own will, not to give any long trial to her virtue in the character of a mother. On the 20th of June, 1797, she was taken in labour of her first child, and continued till the twenty-second in extreme pain, when she was delivered of a son, which died the next day. A fever followed, which put an end to her existence upon earth on the twenty-eighth of the same month.

During her labour, and the following illness, her faith and patience were very great; for when in the greatest pain, she uttered no murmurs, but continually said, "*It is the Lord, let him do what seem th him g:od.*" Before her child was buried, she desired he might be brought to her. When she looked on him, she said, "My poor dear boy! The Lord gave and the Lord taketh away, blessed be his holy name!" As he was carried out of the room, she added, "I shall soon follow my child. Not my will be done, but thine, O Lord."

Two days before she died, she went through a severe exercise of mind, which she described by saying, "I know Christ, but I cannot lay hold of him. My unbelieving heart will not let me receive the promises. I am a guilty creature, and have many fears." This state of mind continued some hours, during which prayer was made for her, and the Lord graciously answered by his word. That text in Isaiah, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee," was applied with power. She was then filled with joy and peace in believing, and continued to possess the utmost resignation and calmness of soul. As she drew nearer to her end, she said, "My heart and my flesh fail me, but God is the strength of my heart, and my portion for ever." As her strength failed, she often thought and spoke of the happiness of having part in the first resurrection. Her heart was greatly expanded in love, which she manifested by saying, "How glorious is the thought, that after Christ has delivered his saints from all the power of death, and

and the grave, and made them kings and priests unto himself, that he will then deliver ALL from the bondage of corruption into the glorious liberty of the children of God! and then," continued she, "there shall be no more pain, such as I now feel; nor any more sorrow, such as I felt this morning; no sickness, no crying; all tears shall be wiped away; there shall be no more death, for he will make all things new."

She was so impressed with a sense of the value of the blessing of escaping the pains of the second death, and having a part in the first resurrection, that she gave her husband a solemn charge to bear messages from her to several of her relations, who lived at a distance, and especially to her father, whom she knew was living in a state of sin. It is much to be hoped, that such serious warnings from a dying relative will have a good effect. I received these particulars from our brother Stephen Blundell, of Battle, who attended her in her last illness.

W. VIDLER.

May 18, 1798.

THE GOSPEL THAT WAS PREACHED TO ABRAHAM,

Gal. iii. 8. Gen. xii. 3.

Contrasted with the modern False Gospel.

Believers of the ancient Gospel affirm,	*Believers of modern false Gospel affirm,*
That in Christ, the seed of Abraham, all the nations, all the families, all the kindreds of the earth shall be blessed. See Gen. xviii. 18. Acts iii. 25.	That this is absolutely false.
That Jesus gave himself a ransom for all, to be testified in due time. 1 Tim. ii. 6.	That Jesus died only for the elect; or, if some of them allow the universality of redemption, they add, Christ shed his blood in vain for the greater part of men.

That

Ancient Believers affirm,	*Modern Believers affirm.*
That all the kindreds of the nations ſhall come and worſhip before God. Pſal. xxii. 27.	That a remnant only ſhall do this.
That Chriſt is the life of the world. John vi. 51.	That the world never ſhall have life either in or out of Chriſt.
That God loves his enemies. Rom. v. 10. Luke vi. 35.	That God loves none but his friends.
That ſinners have no real adverſaries but themſelves and the Devil. 1 John iv. 8.	That God is an adverſary to them, much more to be dreaded than the devil himſelf.
That the kingdoms of this world ſhall become the kingdoms of God and of his Chriſt. Rev. xi. 15.	That the far greater part of the kingdoms of this world ſhall be eternally under the dominion of the devil.
That death and hell ſhall be deſtroyed.	That death and hell ſhall never be deſtroyed.
That God ſhall wipe away tears from all faces. Rev. xx. 14.	That ſorrow, pain, and crying, ſhall eternally exiſt.
That God hath concluded the Jewiſh ſinners (and, by conſequence, all others) in unbelief, that he might have mercy upon all. Rom xi. 32.	That he hath concluded them in unbelief, that he might damn them eternally.
That Jeſus will not deſtroy God's works, but he will deſtroy the works of the devil. 1 John iii. 8.	That he will deſtroy God's works, but not deſtroy the works of the devil.
That Satan ſhall reign but a little while. John xii. 31.	That Satan ſhall reign eternally.
That theſe are the true ſayings of God. Rev. xxi. 5.	That the oppoſite ſayings, if true, ought not to be made known.

It is ſurely expedient, in the preſent day, that profeſſing Chriſtians come to a fixed determination no longer to halt betwixt two opinions.—*Jeſus is the Saviour of the world, or he is not—All the families of the earth are to be bleſſed in him, as the* SEED *of Abraham, or they are not*—The *Scriptures* confirm *the*

the truth preached to Abraham, or they do not. If it can be proved that *one* part of revelation is falſe, then we can have no dependance on any *other* part. If the Scriptures really teach both one and the other of the above things, we cannot rationally place any dependance upon them; but we are perſuaded they do not ſo. We know of no Scripture in the Old or New Teſtaments, which declares that all the families of the earth ſhall *not* be bleſſed in the SEED of Abraham;—that Jeſus is *not* the Saviour of the world;—that he is *not* the Saviour of all men;—that he will *not* deſtroy the work of the devil;—that God will *not* wipe away all tears from the eyes of men;—that God will *not* make all things new.—But we do read of the *Times* of the *Reſtitution* of *all* things. Acts iii. 21.

JOB.

Continued from Page 48.

CHAP. II.

1 AND the day came that the ſons of the Aleim came[1], to ſtation themſelves before Jehovah, and moreover Satan came in the midſt of them, to ſtation[2] himſelf
2 before Jehovah. And Jehovah ſaid unto Satan, "From "whence comeſt thou?" And Satan anſwered Jehovah, and ſaid, "From going to and fro in the earth, and from
3 "walking about it." And Jehovah ſaid unto Satan, "Haſt thou placed thine heart upon my ſervant Job, for "none is like him in the earth, a man perfect and up"right, fearing the Aleim, and turning aſide from evil, "even yet holding faſt in his integrity, although thou "exciteſt me againſt him, to deſtroy[3] him without "cauſe."

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[1] I Je B. as a participle, denotes a ſtation, a garriſon. This being in the Hithpael conj. appears to me to denote a regular ſtated attendance as guards in the courts of Jehovah. Who can think of the ſplendor of the Court of the King of Kings, where the firſt-born ſons of the morning, in the brightneſs of etherial glory, attend in military ſtate upon "Jehovah our righteouſneſs." Pſalm lxviii. 17. See note chap. i. 6.

[2] Hence follows, Satan, the accuſer, 1. muſt render an account of all his actions and excurſions before Jehovah. 2. It follows that he is not an independent being, as the Sabeans, &c. eſteem him to be. S. WESLEY.

[3] To ſwallow him up.

4 And

4 And Satan anſwered Jehovah, and ſaid, "Skin[a] after
"ſkin, even all which *belongeth* to a man will he give for
5 "life; Verily, put forth now thine hand, and ſmite unto
"his fleſh. Surely[b], for the *ſake* of thy preſence, he will
6 "not bleſs thee." Then ſaid Jehovah unto Satan, "Be-
"hold he is in thine hand, yet, indeed, his life do thou
7 "preſerve." Then Satan went forth from the preſence of Jehovah, and he ſmote Job with ſore[c] inflammatory boils, from the ſole of his feet even to the crown of his
8 head: And he took to him a potſherd[d] to ſcrape himſelf with it, and he ſat down in the midſt of the aſhes[e].
9 Then ſaid his wife unto him, art thou ſtill retaining[f] thy
10 integrity?

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[a] Skins were an article of cloathing uſed for cloathing and for beds.

The honeſt herdſman roſe, as this he ſaid,
And drew before the hearth the ſtranger bed:
The fleecy ſpoils of ſheep, a goat's rough hide
He ſpreads; and adds a mantle thick and wide. ODYS. xiv.

It therefore implies "A man will give all that ever he hath for his life."
TINDAL.

[b] "Surely he would not bleſs thee, even before thy face."

[c] This was one of the plagues with which the Egyptians were ſmitten, Ex. ix. 10, 11. It was frequently the firſt ſtage of the leproſy. According to Dr. Mead, it was that ſpecies of leproſy, which had the name of the Elephantiaſis, or Elephant diſeaſe; ſo called, from its ſwelling the mouth, legs, and feet, to an enormous ſize, although the body at the ſame time was emaciated. The very bones, he adds, were injured by it. The learned Michaelis ſays, "It is an univerſal, an exceeding foul, painful, "nauſeous diſtemper. Thoſe who were affected by it are ſaid to be weary "of life, and to wiſh and hope for nothing ſo much as death; it made them "impatient, paſſionate, diſcontented with every thing, wild, and deſperate."
SCOTT.

[d] Iſaiah xxx. 14.

[e] They burnt wood fires, ſitting down on the hearth, and ſprinkling aſhes on the head, were ancient rites of mourning among the Hebrews. 2 Sam. xiii. 19. Iſai. lviii. 5. Jer. vi. 26. Theſe cuſtoms were alſo common to the Greeks.

Then to the genial hearth he bow'd his face,
And humbled in the aſhes took his place. ODYS. vii.

The Septuagint Tranſlation has this addition after the 8th verſe. "Much "time being now elapſed, his wife ſaid to him, How long wilt thou en-"dure, ſaying, Behold! I wait yet a little time, expecting the hope of my "ſalvation. Lo! verily, thy memorial is vaniſhed: the ſons and daugh-"ters, the affliction and labour of my womb, whom in vain I have brought "forth; and thyſelf in the rottenneſs of worms, abideſt all night in the "open air; and I, a vagabond and a ſlave, *go* from place to place, and "from houſe to houſe, expecting when the ſun will ſet, that I may reſt "from thoſe labours and griefs which now oppreſs me: but, ſpeak thou "ſome word againſt the Lord, and die."

[f] Nothing was more common than for the diſappointed Heathens to

10 integrity? Bleſs the Aleim, and die! And Job ſaid unto her, "Like the ſpeech of one rejected thou ſpeakeſt; "abundant good we accepted from the Aleim, and ac- "cept we not the evil?" In all this Job ſinned not with his lips.

11 And the three companions of Job heard all this evil that had come upon him; then the men came, each came from his place: Alipez [11] "the Termanite", and Bilded [12] the Shuite, and Japer [14] the Nomathite. For they had appointed to come together to condole with him, and to com-

12 fort him. And they lift [15] up their eyes afar off, and they knew him not, and they lift up their voices and wept, and each man tore his mantle, and ſprinkled duſt over their

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blaſpheme their Gods, and Job's wife ſeems angrily to ſneer at him for not being guilty of this practice. Thus Menelaus, 3 Iliad,

Then, is it vain in Jove himſelf to truſt?
And is it thus the gods aſſiſt the juſt?
When crimes provokes us, Heav'n ſucceſs denies.

And thus Achilles 1 Iliad,

Honour and fame at leaſt the thunderer ow'd,
And ill he pays the promiſes of God.

Job in his anſwer ſeems to imply this when he tells her, "Like the ſpeech of one rejected thou ſpeakeſt." The word *rejected* ſignifies a *flood*, and likewiſe *caſt away*, becauſe of its vileneſs, I cannot but think, from the double meaning of the word, that Job reminds his wife of thoſe vile idolaters who were ſwept away for their corruptions by the Deluge, and intimated that ſhe ſpeaks as they did.

Let a blind paganeſs her gods revile,
Jehovah's hand divides our portion ſtill;
Shall we embrace his good, and not his ill? SCOTT.

[11] Alipez. God is my ſtrength.

[12] Teman was a well-known place in Edom. Jer. xlix. 7. Concerning Edom, thus ſaith the Lord of Hoſts, Is wiſdom no more in Teman? The intimate friendſhip of Job and theſe three, ſurely, implies a vicinity of habitation.

[13] Bit, or Bel, confuſion, dead; love, or the pleaſures of love; a confounder of the pleaſures of love.

[14] Juper, moving haſtily.

Do the names of Job's friends, explain the characters they aſſume in the following poem?

[15] His form now opens to their diſtant view,
But O how alien from the form they knew!
They ſprinkled duſt upon their heads, they rent
Their flaming veſture, and aloud lament.
Then ſeated near him on the ground, amaze
Fetter'd their tongues for ſeven ſucceeding days,
With mourning then their viſit they renew'd,
But ſilent ſtill, they ſaw his grief withſtood
All lenient counſel; for his looks expreſs'd
Torture and huge affliction in his breaſt.

13 heads

13 heads, *towards* the heavens. And they ſat with him upon the earth, ſeven days and ſeven nights, and ſpake not a word unto him; for they ſaw that *his* grief was moſt exceeding great.

A true Account of GEORGE PATTISON'*s being taken by the Turks; and how redeemed, by God's Direction and Aſſiſtance, without Bloodſhed, putting the Turks on Shore in their own Country, about the* 8*th Month*, 1663.

I Thomas Lurting, was then George Pattiſon's mate; and coming from Venice, we heard that many Turks men of war were at ſea, and that they had taken many Engliſh ſhips; and it was much in my mind that we ſhould be taken; and I was very much concerned, as well for the men as myſelf, at which I went to the maſter, and deſired of him to go to Leghorn, and to ſtay for convoy, and ſo long we would have no wages; but the maſter would not agree to this, but kept the ſea, much contrary to our minds: and coming near a Spaniſh iſland, called Majorca, we were chaced by a Turks veſſel, or a man of war, called a patach, as ſome time before we had been, and thought, by our veſſel's well ſailing, to eſcape; but Providence ordered it ſo, that by carrying over-much ſail, ſome of our materials gave way; by which means, the Turks came up with us, and commanded the maſter on board, who accordingly went, with four men more, leaving me, three men and a boy, on board our veſſel; and ſo ſoon as our boat came on board the Turks veſſel, they took all our men out of the boat, and put in fourteen Turks. All this while I was under great exercile in ſpirit, not ſo much for myſelf, becauſe I had a ſecret hope of relief, but a great ſtreſs lay upon me for the men in this very juncture of time; for all hopes of outward deliverance being then gone, the maſter then on board the Turks, with four of our men, and the Turks juſt coming on board of us: and being thus concerned in mind, I deſired of the Lord patience under ſuch an exerciſe; and going to the ſhip's ſide to ſee the Turks come in, the word of the Lord run through me thus: "Be not afraid, for all this, thou ſhalt not go to Algier: and I having formerly great experience of the Lord's doings upon ſeveral deliverances in times of war, I believed what the Lord did ſay in me: at this all kind of fear was removed, and I received them as a man might his friends,

and they were as civil to us. So I ſhewed them all parts of the veſſel, and what ſhe was laden withal: Then I ſaid to our men, "Be not afraid, for all this, we ſhall not go to Algier; but let me deſire you, as you have been willing to obey me, ſo be as willing to obey the Turks;" for by our ſo doing, we got over them: for when they ſaw our great diligence, it made them the more careleſs of, and favourable to us. So when they had taken ſome ſmall matter of what we were laden withal, ſome went on board their own ſhip again, and eight Turks ſtay'd with us. Then began I to think of the maſter, and the other four, which were in the Turks ſhip; for as for myſelf, and the others with me, I had no fear at all; nay, I was ſo far from it, that I once ſaid to one of our men "Were but the maſter on board, and the reſt of our men, if there were twice as many Turks, I ſhould not fear them." So my earneſt deſire was to the Lord, that he would put it into their hearts to ſend them on board, and good was the Lord, in anſwering my deſire; for it was as a ſeal to what he before had ſpoke through me, and in me. Soon after the maſter was ſent on board, with the reſt of our men. Then all manner of fear was off me, as to going to Algier: and ſome ſaid to me, "I was a ſtrange man, I was afraid before I was taken, but now I was not." My anſwer was, "I now believe, I ſhall not go to Algier, and if you will be ruled by me, I will act for your delivery as well as my own," but as yet I ſaw no way for it, for they were all armed, and we without arms. Now we being all together, except the maſter, I began to reaſon with them: "What if we ſhould overcome the Turks, and go to Majorca!" At which they very much rejoiced, and one ſaid, "I will cut as many of their throats as you will have me:" This was our men's anſwer; at which I was very much troubled, and ſaid to them, "If I know any of you that offers to touch a Turk, I will tell the Turks myſelf:" But I ſaid to them, "If you will be ruled, I will act for you, if not I will be ſtill:" Then they agreed to do what I would have them. Then ſaid I, "If the Turks bid you do any thing, do it without grumbling, and with as much diligence and quickneſs as you can, for that pleaſes them, and that will cauſe them to let us be together; to which they agreed. Then I went to our maſter, who was a friend, and a very bold ſpirited man, and told him our intentions, whoſe anſwer to me was, "If we offered to riſe, and they overcame us, we had as good be burnt alive."

[*To be continued.*]

Poetry.

THE FEELING MAN.

"Tenderneſs, without the capacity of relieving, only makes the man who "feels it more wretched than the object which ſues for it."

GOLDSMITH.

HOW keen the pangs which rend his lab'ring frame,
As Sorrow's tale attracts his liſt'ning ear,
When lengthen'd ſighs his inward grief proclaim,
While drooping falls the dewy trickling tear.

That precious emblem of a melting heart
He humbly offers to the child of grief:
'Tis all he has; that's all he does impart,
And's wretched more than he who ſues relief:

But with his pain the gracious Pow'r Divine
Conjoins a balm t' appeaſe its trying force,
Known but to thoſe who bow at Pity's ſhrine,
Whoſe ev'ry act has feeling for its ſource.

How bleſt the thought that ſuch like acts approve!
How ſweet the tears that moiſten Pity's eye!
How grateful are they to the realms above!
On angels' wings the ſacred off'rings fly.

For Mercy's ſelf, great arbiter of Fate,
Whoſe eye omniſcient ſcans from pole to pole,
Benignant views the tender heart dilate,
Accepts the tribute of a feeling ſoul:

The man inſenſate ever is the ſame;
He feels no bliſs, no joy does e'er beſtow,
Devoid of Love, or Friendſhip's ſacred flame,
Within his breaſt no tender paſſions glow.

Then grant me, Heav'n, a yielding, melting breaſt,
To taſte of pleaſures, and to ſhare of grief,
Refine the firſt with every grateful zeſt,
Religion's balm will give the laſt relief.

Let every ſympathetic pow'r impart
Its genial warmth throughout my vital frame,
Expand with raptures all my feeling heart,
And ope my ſoul to every tender flame.

The following Lines were placed againſt a Wall near the Meeting-Houſe at Birmingham, about the time Mr. H—— preached Four Sermons in Favour of the Doctrine of the Reſtoration.

THE doctrines of Luther or Calvin will do,
Becauſe we've been taught to believe they were true,
But when *Wincheſter* preaches what both them did ſay,
And proves it by Scripture as clear as noon day,
'Tis call'd Hereſy! Error! and every ill name,
Tho' he ſhows that the whole word of God ſpeaks the ſame;
Examine the Scripture, as the Bereans did,
Leſt any grand truths from your eyes ſhould be hid;
Take the whole word of God, as your creed, rule, and guide,
The preacher who does not from him turn aſide.

ORIGEN.

Verſes taken from the Journal of JOB SCOTT, *one of the Chriſtian People called Quakers.*

Fourth Month, 22d Day, 1782.

QUIETNESS, AS A CANOPY, COVERS MY MIND.

GREAT God thy name be bleſſed,
Thy Goodneſs be adored;
My ſoul has been diſtreſſed,
But thou haſt peace reſtor'd.

A thankful heart I feel,
In peace my mind is ſtaid;
Baliamic ointments heal,
The wounds by ſorrow made.

Though elements contend,
Though wind and waters rage;
I've an unſhaken friend,
Who doth my griefs aſſuage.

Though ſtorms without ariſe,
Emblems of thoſe within,
On Chriſt my ſoul relies,
The ſacrifice for ſin.

Though inward ſtorms prevail,
Afflicting to endure,
I've help that cannot fail,
In Him that's ever ſure.

Though outward war and ſtrife
Prevail from ſea to ſea,
I've peace in inward life,
And that ſufficeth me.

Though clamour rear its head,
And ſtalk from ſhore to ſhore,
My food is angels bread;
What can I covet more?

Though ill reports abound,
Suſpicions and ſurmiſe,
I find, and oft have found,
In *death* true comfort lies:

That death I mean, whereby
Self-love and pride are ſlain;
For theſe the more they die,
The more the *Lamb doth reign*.

And well aſſur'd I am,
True peace is only known,
Where He, the harmleſs Lamb,
Has made the *heart* his *throne*.

Then, then may tempeſts rage,
Canon may roar in vain;
That rock of every age,
The *Lamb*, the *Lamb* doth reign.

MONTHLY OCCURRENCES.

April 26.

ADVICE was this day received at the Admiralty of an engagement having taken place between his Majeſty's ſhip the Mars, of 74 guns, and the French ſhip L'Hercule of the ſame force. The action was fought off Breſt with the greateſt bravery, each party making the moſt obſtinate reſiſtance; but after the ſhips had been cloſely engaged an hour and a half, the Frenchman attempted to retire, and would have eſcaped, had not the Jaſon frigate appeared, and fired a broadſide into the enemy. Thus attacked, L'Hercule was obliged to ſtrike. Captain Hood, nephew to Lord Hood, and the Captain of marines, with about 30 killed and as many wounded; the killed and wounded on board the Frenchman amounted to 300 men.

28. Accounts have been received from Germany, which mention an attack having been made on the houſe of the French Ambaſſador, Bernadotte, by the populace, at Vienna, in conſequence of which he has left that capital.

May 1. The trials of the perſons accuſed of high treaſon, at Maidſtone were yeſterday put off to the 21ſt inſt.

On Sunday morning a boat with a ſail, in attemption to paſs through London-bridge, was overſet, and five out of eight perſons unfortunately drowned.

2. On Wedneſday laſt about noon, one of the battle-powder mills belonging to a Mr. Harvey was blown up (by ſome unknown, accidental communication of fire) with two moſt dreadful exploſions, and with a drying houſe and ſtore-room adjoining totally deſtroyed; three men were forced into the air with the works, and one of them, an elderly man, rent to atoms, different parts of his limbs having been found at great diſtances from each other; the other two fell into a piece of water, out of which they were taken, but in no ſituation to give the leaſt account of the accident, and in a ſhort time both of them died. Mr. Harvey's houſe was conſiderably damaged, and the trees near the ſpot totally ſtripped of their infant foliage and bloſſoms, and a horrid ſcene of devaſtation was preſented to the view of the beholders.

4. Accounts from Switzerland ſay the greateſt confuſion reigns in that country. On the 13th of April the town of Arbon, on the lake of Conſtance, having accepted the new conſtitution, was aſſaulted by 500 peaſants, who murdered all the magiſtrates and public officers; the women who were with them put out the eyes of the bailiff of the town, and a rich man, of the name of Meyer, was dragged about the ſtreets till he died. They compelled the reſt of the inhabitants to abjure the new conſtitution. Similar enormities have been committed at other places. At Heriſau, a prieſt having exhorted his congregation to accept the new conſtitution, was on his coming out of the church, immediately murdered by them.

7. The Italian Gazettes ſay the King of Sardinia is determined, in conſequence of the revolutionary principles which infect that country, to abdicate his throne.

10. Yeſterday a Privy Council was held at St. James's, at which his Majeſty and the Cabinet Miniſters aſſiſted, when Mr. Fox's name was formally erafed from the liſt of Privy Councillors.

12. On Monday laſt the French attacked the iſland of Marcou with 63 gun-boats, 50 men in each, but were repulſed, after loſing ſeveral of their boats and about 300 men.

14. At

14. At a meeting held by the two Archbishops and eleven Bishops, on the 28th of March, in Lambeth Palace, the following resolutions were passed:

1st. It would not conduce in any considerable degree to the defence and safety of the kingdom, and would interfere with the proper duties of the profession, if the Clergy were to accept commissions in the army, be enrolled in any military corps, or be trained to the use of arms.

2d. That in case of actual invasion or dangerous insurrection, it will be the duty of every Clergyman to give his assistance in repelling both, in any way that the urgency of the case may require.

16. Spain has ceded to the French Republic Louisiana and the Floridas, and they have accordingly been taken possession of by a French force.

17. From the Cape of Good Hope an account is transmitted of the crew and soldiers on board the Lady Shore, bound to New South Wales, having risen on the officers, murdered the captain and mate, and possessed themselves of the ship.

19. The county of Dublin has lately been proclaimed out of the King's peace, so that nearly the whole of Ireland is now under military law.

23. The trials of the persons accused of high treason, at Maidstone, commenced on the 21st, and continued the whole of that day and the following, when the jury pronounced Quigley guilty, and acquitted the others. The conclusion of the trial was marked by an uncommon occurrence. As soon as Mr. Justice Buller had pronounced sentence upon Quigley, two Bow-street officers, who had been stationed there for the purpose attempted to seize Mr. O'Connor while at the bar. This was prevented by the Court, but some minutes after they attempted it again. This so provoked the multitude round Mr. O'Connor, that they lifted him over the railing, and endeavoured to pass him towards the door; on this a number of soldiers, with fixed bayonets rushed in, and the Court was thrown into the utmost confusion; two swords which were lying on the table were drawn by some persons, and brandished over the heads of the prisoners; many blows were struck on both sides, and some knocked down by the constables staves. By this time Mr. O'Connor was dragged back to the bar, when he applied to the Court for protection, and to know by what right he had been seized, being now cleared from all charge by the verdict of the jury. A warrant was then produced, signed by the Duke of Portland, and dated as far back as the 22d of March, to arrest, Arthur O'Connor, upon a charge of high treason. After some conversation between him, his counsel, and the Court, he was remanded back into the custody of the gaoler, so that the only benefit of his acquittal was to restore him to that dungeon, in which he had already been immured two months.

24. The army which we sent against the coast of Holland, after doing much injury where they landed, have been wholly surrounded and taken prisoners by the French.

CORRESPONDENCE.

We inform our Birmingham Correspondents, that we do not understand their two last letters:—also, that we never received *any* letter from Mr. Hasker.

We wish not to discourage our friend JUVENIS, but recommend it to him to study the *Scripture* doctrine of future *limitted* punishments. His sprightly fancy appears well in *poetry*; but the greatest beauty of *prose* writing is sound argument.

THE

Univerſaliſt's Miſcellany

For JUNE, 1798.

NATURAL HISTORY.

Continued from Page 135.

HAVING briefly conſidered the perpendicular chaſms of the earth, our attention is next called towards thoſe large excavations which we name caverns. The entrance to theſe is various, ſometimes being perpendicular, like the fiſſures before-mentioned; at others, horizontal, which is often the caſe when a cavern is found on the ſide of a hill. The opening to theſe, in general, deſcends but a little way, then they often ſpread themſelves far beneath the ſurface. Many of them, no doubt, are the fruit of art and human induſtry; retreats made to protect the oppreſſed, or ſhelter the ſpoiler; but the far greater number are undoubtedly the production of nature. The famous labyrinth of Candia has been ſuppoſed to be the work of art; but modern travellers who have inſpected it, from its vaſt capacity, number of turnings, and great height in ſome places, think it a natural excavation, enlarged and improved by art. The great ſtone quarry at Maeſtricht is evidently made by labour: carts enter at its mouth, and load within, then return and diſcharge their freight into boats that lie on the brink of the river Maeſe. This quarry is ſo large, that forty thouſand people may take ſhelter in it; and it in general ſerves for this purpoſe, when armies march that way, becoming then an impregnable retreat to the people that live thereabout. Nothing can be more beautiful than this cavern, when lighted up with torches; for there are thouſands of ſquare pillars, in large level walks, about twenty feet high, and all wrought

with much neatneſs and regularity. In this vaſt grotto there is very little rubbiſh, which ſhews both the goodneſs of the ſtone and the carefulneſs of the workmen. To add to its beauty, there alſo are, in various parts of it, little pools of water, for the convenience of the men and cattle. It is remarkable alſo, that no droppings are ſeen to fall from the roof, nor are the walks any way wet under foot, except in caſes of great rains, where the water gets in by the air ſhafts. The ſalt mines in Poland are ſtill more ſpacious than this. Some of the catacombs, both in Egypt and Italy, are ſaid to be very extenſive; but no part of the world has a greater number of artificial caverns than Spain, which were made to ſerve as retreats to the Chriſtians againſt the fury of the Moors, when the latter conquered that country. But, notwithſtanding there are many caverns in the earth which are the work of human induſtry, yet there are more which appear to have been formed only by the hand of Nature. Their ſize is found beyond the power of man to have effected, and their forms but ill adapted to the conveniencies of a human habitation. In ſome places, indeed, we find mankind ſtill make uſe of them as houſes, particularly in thoſe countries where the climate is very ſevere; but, in general, they are deſerted by every race of meaner animals, except the bat; theſe nocturnal ſolitary creatures are uſually the only inhabitants, and theſe only in ſuch whoſe deſcent is ſloping, or, at leaſt, not directly perpendicular.

There is ſcarce a country in the world without its natural caverns, and many new ones are diſcovered every day. Of thoſe in England, Oakley-hole, the Devil's-hole, and Penpark-hole, have been often deſcribed. The former, which lies on the ſouth ſide of Mendip Hills, within a mile of the town of Wells, is much reſorted to by travellers. To conceive a juſt idea of this, we muſt imagine a precipice of more than a hundred yards high, on the ſide of a mountain which ſhelves away a mile above it. In this is an opening not very large, into which you enter, going along upon a rocky uneven pavement, ſometimes aſcending, and ſometimes deſcending. The roof of it, as you advance, grows higher; and, in ſome places, is fifty feet from the floor. In other places, however, it is ſo low, that a man muſt ſtoop to paſs. It extends itſelf in length about two hundred yards; and from every part of the roof and the floor there are formed ſparry concretions of various figures, that by ſtrong imaginations have been likened to men, lions, and organs. At the fartheſt part of this ca-

vern

vern riſes a ſtream of water, well ſtored with fiſh, large enough to turn a mill, and which diſcharges itſelf near the entrance. Penpark hole, in Glouceſterſhire, is almoſt as remarkable as the former. Captain Sturney deſcended into this by a rope twenty-five fathoms perpendicular, and at the bottom found a very large vault in the ſhape of an horſe-ſhoe. The floor conſiſted of a kind of white ſtone enamelled with lead ore, and the pendant rocks were glazed with ſpar. Walking forward on this ſtony pavement for ſome time, he came to a great river, twenty fathoms broad and eight fathoms deep; and having been informed that it ebbed and flowed with the ſea, he remained in this gloomy abode for five hours, to make an exact obſervation. He did not find, however, any alteration whatſoever in its appearance; but his curioſity was ill requited, for it coſt this unfortunate gentleman his life: immediately after his return, he was ſeized with an unuſual and violent head-ach, which was followed by a fever of which he died ſoon after.

But of all the ſubterranean caverns now known, the grotto of Antiparos is the moſt remarkable, as well for its extent as for its ſparry incruſtations. This celebrated cavern was firſt diſcovered by one Magni, an Italian traveller, about an hundred and forty years ago, at Antiparos, a ſmall iſland of the Archipelago. "Having been informed," ſays he, "by the natives of Paros, that in the little iſland of Antiparos, which lies about two miles from the former, of a gigantic ſtatue that was to be ſeen at the mouth of a cavern in that place, it was reſolved that we (the French Conſul and himſelf) ſhould viſit it. Accordingly we went, and after landing on the iſland, we walked about four miles, through the midſt of beautiful plains and ſloping woodlands, when we at length came to a little hill, on the ſide of which yawned a moſt horrid cavern, that with its gloom at firſt ſtruck us with terror, and almoſt repreſſed curioſity. Recovering the firſt ſurprize, however, we entered boldly, and had not proceeded above twenty paces before the ſuppoſed ſtatue of the giant preſented itſelf to our view. We quickly perceived that what the ignorant natives had been terrified at as a giant was nothing more than a ſparry concretion, formed by the water dropping from the roof of the cave, and by degrees hardening into a figure which their fears had formed into a monſter. Incited by this extraordinary appearance, we were induced to proceed ſtill further, in queſt of new adventures in this ſubterranean abode. As we proceeded, new wonders offered themſelves;

the ſpars, formed into trees and ſhrubs, preſented a kind of a petrified grove. ſome white, ſome green, and all receding in due perſpective. They ſtruck us with the more amazement, as we knew them to be mere productions of Nature, who hitherto in ſolitude, had, in her playful moments, dreſſed the ſcene as if for her own amuſement.

"But we had as yet ſeen but a few of the wonders of the place, and were introduced only into the portico of this amazing temple. In one corner of this half illuminated receſs there appeared an opening of about three feet wide, which ſeemed to lead to a place totally dark, and that one of the natives aſſured us contained nothing more than a reſervoir of water. Upon this we tried, by throwing down ſome ſtones, which rumbling along the ſides of the deſcent for ſome time, the ſound ſeemed at laſt quaſhed in a bed of water. In order, however, to be more certain, we ſent in a Levantine mariner, who, by the promiſe of a good reward, with a flambeau in his hand, ventured into this narrow aperture. After continuing within it for about a quarter of an hour, he returned, carrying ſome beautiful pieces of white ſpar in his hand, which art could neither equal nor imitate. Upon being informed by him that the place was full of theſe beautiful incruſtations, I ventured in with him, for about fifty paces, anxiouſly and cautiouſly deſcending by a ſteep and dangerous way. Finding, however, that we came to a precipice which led into a ſpacious amphitheatre, if I may ſo call it, ſtill deeper than any other part, we returned, and being provided with a ladder, flambeaux, and other things, to expedite our deſcent, our whole company, man by man, ventured into the ſame opening, and deſcending one after another, we at laſt ſaw ourſelves all together in the moſt magnificent part of the cavern! Our candles being now all lighted up, and the whole place compleatly illuminated, never could the eye be preſented with a more glittering, or a more magnificent ſcene. The roof all hung with ſolid ificles, tranſparent as glaſs, yet ſolid as marble. The eye could ſcarce reach the lofty and noble ceiling; the ſides were regularly formed with ſpars; and the whole preſented the idea of a magnificent theatre, illuminated with an immenſe profuſion of lights. The floor conſiſted of ſolid marble; and in ſeveral places, magnificent columns, thrones, altars, and other objects appeared, as if Nature had deſigned to mock the curioſities of Art. Our voices, upon ſpeaking or ſinging were redoubled to an aſtoniſhing loudneſs; and upon the firing of a gun,

gun, the noiſe and reverberations were almoſt deafening. In the midſt of this grand amphitheatre roſe a concretion of about fifteen feet high, that, in ſome meaſure, reſembled an altar; from which, taking the hint, we cauſed maſs to be celebrated there. The beautiful columns that ſhot up round the altar appeared like candleſticks; and many other natural objects repreſented the cuſtomary ornaments of this ſacrament.

"Beyond even this ſpacious grotto, there ſeemed another cavern, down which I ventured with my former guide, and deſcended about fifty paces by means of a rope. At laſt I arrived at a ſmall ſpot of level ground, where the bottom was compoſed of ſoft clay. In this, however, as above, numbers of beautiful cryſtals were formed; one of which, particularly, reſembled at table. Upon our egreſs from this amazing cavern, we perceived a Greek inſcription, almoſt obliterated. It ſeemed to import, that in the time of Alexander one Antipater had come thither; but whether he had penetrated into the depths of the cavern, it did not inform us."

Such is the account given us by the traveller, of this beautiful ſcene. It appears this famous grotto has been ſince viſited by ſeveral modern travellers, who have confirmed, in general, the above account; and, notwithſtanding the rapid growth of ſpars, this cavern is not perceptibly leſs now than when firſt diſcovered. It may be proper here to obſerve, with reſpect to the ſeeming vegetation of thoſe ſtony ſubſtances, that they are formed by an accumulation of that little gritty matter which falls with the water from the ſides and roof of the cavern. As for thoſe natural caverns themſelves, they ſeem to have been formed by the action of water And if our Readers advert to the account which we have before given of the deluge of the earth, and return of the waters into the abyſs, perhaps they will be able to account for the formation of moſt of them.

[*To be continued.*]

ELECTION.

DEAR SIR,

IN inveſtigating the ſcripture doctrine of Election, we are now come to that point which will render a more particular ſtatement of its connection with the doctrine of the Univerſal Reſtoration neceſſary.

The only wiſe God can never act without deſign;—without

out having an end in view perfectly consistent with infinite wisdom. All the designs of God must originate in love, for God is love, consequently must have the happiness of his creatures for their object. All the divine designs, manifestations and operations, must be comprehended in one connected, harmonious, all-perfect system: seeing they originated in and proceed from him who is of one mind, who comprehends all at one view, with whom there is no variableness, neither shadow of turning. He who is Almighty can never be at a loss for means to carry his designs into effect. He who hath declared, "My counsel shall stand, I will do all my pleasure," cannot, consistently with his own honour and immutability, suffer any part of his designs to be eternally defeated: nor without suffering an amazing breach endlessly to remain in the vast arrangement of creatures, formed by infinite wisdom, power, and goodness, to constitute one perfect whole. That the carrying of all Jehovah's designs into effect, so as to unite in one, and produce perfect harmony and felicity among the whole system of creatures, is the end for which he hath chosen his holy one, the Lord Jesus Christ, I shall attempt to shew in this letter.

The election of Abram, Isaac, Jacob, and their descendants, is connected with the election, and introductory to the appearance of Jesus Christ, who is Jehovah's elect, in whom his soul delighteth, one chosen out of the people. Isa. xlii. 1. Psalm lxxxix. 19. The election of individuals, who live under the Gospel Dispensation, is in and by Christ: Ephes. i. 4, 5. consequently he is to be considered as the primary and grand object of election, in whom all the Divine dispensations are connected together, by whom they were constituted. Heb. i. 2. He is the seed of Abram, to whom the promises were made. Gal. iii. 16. All the blessings bestowed under the law were an introduction to, and shadows of, the blessings which are come by Jesus Christ. John i. 17. Gal. iii. 24. Heb. x. 1. Consequently, if we can prove that the election of Christ, and all that Jehovah hath done for, and will do by him, hath for its object the happiness of mankind universally, it must follow, that those who are chosen in him are elected in subservience to the same object; for it cannot well be supposed that he was chosen for one purpose, and his disciples for another; therefore we have now before us the point upon which the decision of the question, "Is the doctrine of Election connected with the final restoration of all mankind?" may be said to depend.

When

When God called Abram, he certainly acted with design, and had an end in view, to which his calling of, and engaging to bless him and his seed was subservient: his design was, according to his own positive declaration, to make him and his seed a blessing to others, by all the blessings he would bestow upon them: the end which all his peculiar dispensations should subserve, was the blessing all families of the earth. Considering these things as ultimately referring to what God would do for mankind in and by Christ, the seed of Abram, to whom the promises were made, I proceed to show, more fully than I did when noticing the promise to Abram in a former letter, that,

FIRST, *By all the families of the earth must be meant the whole human race.*

1. The earth is the common origin and dwelling of the human race. Acts vxii. 16. There cannot have been a descendant of Adam who did not belong to some nation, family, or kindred of the earth: consequently, when all nations, families, kindreds of the earth, are mentioned, without the language being restricted to any particular generation, the words being alike applicable to all generations of men, from the beginning to the end of the world, I see not how less than the whole human race can be intended. There may be solitary individuals who belong to no nation, but they must be a part of some family or kindred; yea the phrase "all nations, as used Mat. xxv. 32. is admitted by our opponents to mean the whole human race.

2. It is clearly revealed that God's chosen one shall be a universal blessing, consequently there can be no difficulty involved in giving the utmost latitude to the phrase, *all the families of the earth.* When the angel announced the birth of Christ to the shepherds, he declared it was good tidings of great joy which should be to all people. Luke ii. 10. But millions of people have died without ever hearing of the Saviour, and millions have heard of him to whom the tidings conveyed no joy. This being the case, I see not how what the angel asserted can ever be fulfilled, if there be no displays of grace to sinners in a future state. I know it may be urged, that various causes have operated to prevent the good tidings from spreading universally, until ages have rolled away, and multitudes have gone down to the dust necessarily ignorant of them, that the Gospel would be matter of great joy to all who hear it, were it not for their neglect and rejection thereof. But will it be asserted that God was ignorant of these

theſe circumſtances when he ſent the above meſſage? Will any man affirm, that the declaration of the heavenly meſſenger ſhall be proved falſe by the conduct of creatures and the operation of imperious circumſtances? The angel did not ſpeak conditionally, he did not ſay it ſhould be great joy to all people if circumſtances did not prevent, he ſpoke poſitively, "which ſhall be to all people."

3. If the love of God was not univerſal, it might be doubted whether he could ever have promiſed to bleſs the whole race of man, but his love to the *world* is declared to be the cauſe of his giving his Son. John iii. 16. Chriſt's dying for ſinners is ſtated as the higheſt commendation of the love of God. Rom. v. 8. and we are aſſured that he taſted death for every man. Heb. ii. 9. we may infer, that as his love to all mankind was ſo great as to induce him to give his only begotten Son to die for them, he could deſign nothing ſhort of bleſſing them all in him; and as his love is unchangeable, it follows that he never can give up that deſign, which naturally reſults from his love, until it be completely carried into effect.

4. "The Father ſent the Son to be the Saviour of the world." 1 John iv. 14. Chriſt came to ſave the world. John xii. 47. It is clear from theſe paſſages, that Chriſt was intended to be a univerſal bleſſing, and that if ever the end for which he was ſent be anſwered, he muſt become ſuch. How can this be denied? How can any man admit the truth of the above paſſages, and yet aſſert, that God did not intend to bleſs the whole world in his elect, in whom his ſoul delighteth? If it be admitted that God ſent his Son to be a bleſſing to all mankind, and at the ſame time maintained that all men never will be bleſſed in him, will it not follow that the end for which the Father ſent him will be defeated, and Chriſt eternally fail of accompliſhing the purpoſe for which he was ſent? Are not theſe far greater difficulties than any that can be ſuppoſed to attend the admitting that Jehovah promiſed to bleſs the whole world in the ſeed of Abram?

5. Chriſt is exalted to be a Prince and a Saviour. Acts v. 31. "God hath highly exalted him, and given him a name which is above every name: that at the name *Jeſus* every knee ſhould bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs that Jeſus Chriſt is Lord to the glory of God the Father." Phil. ii. 9, 10, 11. It is not at his name as Judge, but as Saviour, that every knee is here ſaid to bow:

not

not to him as Judge that every tongue is here said to confess, but every tongue is to confess his Lordship as anointed Saviour. This confession is to be to the glory of God the Father; but can he be glorified by his creatures any further than his gracious designs respecting them are carried into effect? Christ is said to be thus glorified in consequence of his obedience to death, by which a way is opened for the recovery of a guilty world from sin and its effects, hence it seems more natural to suppose, that this confession will result from his becoming a real blessing to every creature, than that it will issue in the endless misery of millions who make it.

SECONDLY. *The blessing which Jehovah promised to bestow upon all families of the earth, in Christ the seed of Abram, extends to their complete restoration from sin and its effects.*

1. Peter, after quoting the promise we are considering in his address to the Jews, adds, "Unto you first, God having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities:" Acts iii. 25,26. It follows that those who are not turned from their iniquities, are not blessed in the sense of the promise, as Peter understood it; but he extends the blessing spoken of in the promise to all the kindreds of the earth: therefore all the kindreds of the earth must be turned from their iniquities, before the promise can be fulfilled. According to Paul's explanation of the subject, none are blessed with faithful Abraham, but they which be of faith; yet he speaks of the promise as extending to all nations, and of Christ's being made a curse that the blessing of Abram might come upon the Gentiles, he does not say upon individuals among them merely, but speaks of the Gentiles collectively, Gal. iii. 8, 9, 13, 14. Does it not follow that sooner or later the blessing must become universal, unless the end for which Christ was made a curse never be fully answered, and the promise of God never completely accomplished? Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:—that he might reign over the Gentiles,—that they might trust in him,—that all people might praise the Lord. Rom. xv. 8, 9, 11,12.

2. "Behold the Lamb of God, which taketh away the sin of the world." John i. 29. "He appeared to put away sin by the sacrifice of himself." Heb. 9. 26. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3. 8. The word *sin*,

in theſe paſſages, is uſed collectively, to expreſs the whole maſs of human tranſgreſſions. If the whole maſs of ſin be taken away, can any part of it eternally remain? If ſin eternally remain, can it ever be ſaid that Chriſt hath put it away? Can ſin remain after it is put away? If ſin be put away, will not all ſuffering which is the effect of ſin entirely ceaſe? And if all ſuffering ceaſe, will not all creatures be happy? Does it involve greater difficulties, to ſuppoſe ſin and ſuffering ſhall have a complete end, and all creatures be made happy; than to ſuppoſe that Chriſt will never accompliſh that for which he appeared, and that the works of the devil will eternally remain, though the Son of God was manifeſted to deſtroy them?

3. *Jehovah* ſaith, "My counſel ſhall ſtand, and I will do all my pleaſure." Iſaiah xlvi. 10. Of Chriſt it is ſaid, "The pleaſure of the Lord ſhall proſper in his hands," ch. liii. 10. The Apoſtle declares that the good pleaſure which the Father hath purpoſed in himſelf, is no leſs than the gathering together, or re-heading of all things in one, in Chriſt. Epheſ. i. 9, 10. But if enmity is to be eternal, how are all things ever to be gathered together, and made harmonious parts of one ſtupendous whole, under Chriſt, the head of the creation? If mankind be as widely ſeparated from each other, to all eternity, as the moſt perfect holineſs and the deepeſt pollution are, as the higheſt bliſs and the loweſt miſery can be, their being gathered together in one muſt be deemed an impoſſibility. If they be eternally ſcattered, and ſeparated from each other, it is evident they cannot be reheaded, as one comple ſyſtem of beings, perfectly organized, under the miniſtration of Chriſt. While any thing remains ſeperated, all things are not gathered together. If all things be not gathered together, how can the counſel of God be ſaid to ſtand, the good pleaſure which he purpoſed in himſelf to be done, and his pleaſure to proſper in the hands of Chriſt? Let no man talk of the obſtacles which ſtand in the way, to prevent this purpoſe of *Jehovah* from being carried into effect, for what obſtacles can be too great for infinite perfection to remove: and what he purpoſed in himſelf, he muſt neceſſarily purpoſe in infinite perfection. What can there be ſo faſcinating in the doctrine of endleſs puniſhment, that chriſtians who profeſs to love all mankind, ſhould be determined to maintain it in oppoſition to the moſt important principles, the immutability of *Jehovah's* counſel, the perfection of the miniſtration of Chriſt, and

and the plain language of Scripture? Tradition, what haſt thou done! How haſt thou concealed the ſunbeams of divine revelation in miſts and darkneſs! Ye inventers of creeds and ſyſtems, how have ye fettered the human underſtanding, and obſtructed by your dogmas the road to knowledge! Prejudice,—thou ſpider of the mind, how haſt thou ſpread thy cobwebs over all the faculties of man! But ſoon ſhall the ſun of truth diſpel the clouds and miſts of tradition,—human creeds, ſyſtems and dogmas ſhall follow their makers to the duſt, and the cobweb fortifications of prejudice ſhall fall, to riſe no more. We are waiting for thy ſalvation, O LORD.

THIRDLY. *The Son of God, his elect, in whom his ſoul delighteth, is able to reſtore to happineſs the whole human race.*

1. The grace which is come by Jeſus Chriſt is ſufficient for the reſtoration and happineſs of all mankind. How abundant muſt that grace be which fills him, in whom dwelleth all the fulneſs of the Godhead bodily. It would be impious to ſuppoſe that all ſin and its effects, brought into one aggregate ſum, would equal in dimenſions all the fulneſs of the Godhead bodily; but it appears that the grace which is in Chriſt Jeſus is equal to the latter, for he is not more than filled with all the divine fulneſs, ſeeing it dwells bodily in him, and he is full of grace, John i. 14. therefore the grace which fills him, muſt be much more abundant than the whole aggregate of ſin, and its effects. It is ſaid, "The law entered that the offence might abound." It is the law that makes ſin appear what it is, in all its aboundings, and that ſets forth all its penalties. The law deſcribes the utmoſt limits of ſin, and its effects: yet it is added, "Where ſin abounded, grace did much more abound," Rom. v. 20. If ſin ſhould abound over millions of creatures to all eternity, and the grace of God never reach them,—if the law ſhould ever deſcribe a ſin, or inflict a penalty, which grace cannot recover from,—if the grace of God extend but to a part, and ſin abound over the whole,—if grace abound only in this life, and ſin abound to all eternity,—if grace never counteract all the miſchief done by ſin in the creation, how can grace be ſaid to abound even equally with ſin? Yet the Apoſtle ſpeaks of its abounding much more. Let us not diſhonour the grace of God, by ſuppoſing that after having begun its reign for the expreſs purpoſe of demoliſhing the empire of ſin and death, and eſtabliſhing its own unrivalled dominion, it will ſuffer ſin to reign, and death to maintain its empire to all eternity.

2. The ſacrifice of Chriſt is a ſufficient remedy for the recovery of the whole human race. He died for the redemption of the tranſgreſſions that were under the firſt teſtament. Heb. ix. 15. The righteouſneſs of God is declared for the remiſſion of ſins that were paſt when Chriſt came. Rom. iii. 25. He gave himſelf a ranſom for all, to be teſtified in due time. 1 Tim. ii. 6. He is the propitiation for the ſins of the whole world. 1 John ii. 2. Will any one aſſert, that there is more malignity in the whole accumulated maſs of ſin, than there is healing virtue and efficacy in the ſacrifice of Chriſt? That ſin has been more prolific of miſery, than the death of Chriſt ever will be of bleſſing? If the healing virtue of Chriſt be capable of producing effects equal in extent to the effects of ſin, it follows, ſeeing his death is a univerſal remedy, that it is capable of effecting a univerſal recovery.

3. The prieſthood of Chriſt is ſufficiently permanent to enable him to carry into effect all the ends of his death. His prieſthood does not relate merely to the preſent ſtate, for he was made an high prieſt after the power of an endleſs life,—abideth a prieſt continually,—is conſecrated for evermore,—as a prieſt for evermore. Heb. v. 6. chap. vii. 3, 16, 28. His prieſthood and ſacrifice are inſeparably connected: chap. v. and viii. 3. therefore ſo long as his prieſthood continues, his ſacrifice will continue to operate: (i. e.) 'till all the ends thereof be effected.

4. The mediatorial authority of Chriſt is ſufficiently extenſive and durable to give him full opportunity to bleſs the whole race of man. He is mediator between God and *men*. 1 Tim. ii. 5. The word men is uſed collectively for the whole race. The Father hath given him power over all fleſh. John xvii. 2. All things are given into his hands, chap. xiii. 3. He is the head over all things. Ephef. i. 22. chap. iv. 10. Col. i. 17. All the acts done by him, until the kingdom be delivered up to the Father, are mediatorial acts, for till then he muſt reign as Mediator. His mediatorial office will not terminate immediately after the laſt judgment, or when the wicked are caſt into the lake of fire, for he is afterwards called the *Lamb*, Rev. xxi. which ſurely is a name connected with his ſacrifice and mediation.

5. "It has pleaſed the Father that in him ſhould all fulneſs dwell;—by him to reconcile all things unto himſelf." Col. i. 19, 20. If enmity be kept alive to all eternity, *all* things can never be reconciled to God. But what is there that

that all fullneſs cannot enable Chriſt to effect? Shall not *Jehovah* effect that purpoſe for which it hath pleaſed him that all fullneſs ſhould dwell in Chriſt? It is no where ſaid, "Some things ſhall remain in endleſs oppoſition to God," or that "multitudes of creatures ſhall be annihilated, becauſe the Lord cannot bring them into ſubjection;" but it is poſitively aſſerted, that "He is able to ſubdue all things to himſelf," Phil. iii. 21.

FOURTHLY. *Chriſt will not deliver up the commiſſion which the Father hath choſen him to execute, until he hath carried into effect the promiſe which God made to the fathers, that in their ſeed all the families of the earth ſhould be bleſſed.*

1. If all the promiſes of God be in Chriſt *yea*, and in him *amen*, 2 Cor. i. 20. it follows that they muſt all be carried into effect before his adminiſtration terminates; for ſhould one divine promiſe be negatived, ſhould the truth thereof fail to be completely realized, that promiſe would be neither *yea*, nor *amen:* therefore, if any part of all the families of the earth fail to be ultimately bleſſed, in *Jehovah's* choſen one, how will the promiſe to Abram be *yea* and *amen* in Chriſt Jeſus?

2. "He ſhall ſee of the travail of his ſoul, and ſhall be ſatisfied," Iſa. liii. 11. But did not his ſoul travail for all mankind? Were not all their iniquities laid upon him? verſe 6. How then can he ſee of the travail of his ſoul, unleſs all for whom he travailed be finally recovered? Can he be ſatisfied with the eternal loſs of millions for whom he died? Was the price which he gave for their recovery ſo trifling, that he can be ſatisfied with having given it in vain, ſo far as relates to a great part of mankind? Surely not.

3. He muſt reign until all enemies be put under his feet —until all things be ſubdued unto him, 1 Cor. xv. 25, 28. Then, and not before, will he deliver up his commiſſion, that God may be all in all. Was he to deliver it up before he had thus gloriouſly executed it, God would not be all in all when he had delivered it up; for where ſin and its effects have any exiſtence, God is not all, and while ſin and its effects be any thing, in any part of the creation, God cannot be all in all.

4. Can there be any of the human race who are neither in heaven, nor on earth, nor under the earth, nor in the ſea? For John in viſion heard "Every creature which is in heaven, and on earth, and under the earth, and ſuch as are in the ſea, and all that are in them, ſaying, bleſſing, and honour, and glory,

glory, and power be to Him that ſitteth upon the throne, and unto the Lamb for ever and ever," Rev. v. 13. but ſurely they cannot all unite in this ſong until they be all bleſſed in the ſeed of Abram.

5. After the laſt judgment—after the earth has been turned into a lake of fire, and the wicked caſt into it, 2 Pet. iii. 7. Rev. xx. 15. we read of the earth being renewed, and of the *Lord's* deſcending in the New Jeruſalem, that the tabernacle of God may be with men, that he may dwell with them, and it is ſaid, that "They ſhall be his people, and God himſelf ſhall be with them, and be their God. And God ſhall wipe away all tears from their eyes; and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain; for the former things are paſſed away," Rev. 21ſt chap. former part. When that period ſhall arrive, all the ſufferings in the lake of fire will be former things, or things which had before taken place, the men ſpoken of are ſuppoſed not to have had the Lord for their God before, but to have continued a ſtate of ſuffering and pain, until the Lord ſhall then come to put an end thereto. Who can theſe men be who will remain in a ſtate of death, crying, &c. and not have the Lord for their God, after the general reſurrection, the laſt judgment, and the caſting into the lake of fire, until the earth be renewed, and Chriſt returns again to put an end to their ſufferings? Surely neither the ſaints, nor thoſe who died in infancy. Who can they be, but the ſufferers in the lake of fire?

On the whole, it appears that Chriſt Jeſus, who is the *Elect* of Jehovah, is choſen to make the whole creation happy.

This letter has ſwelled to an immoderate length, I truſt the importance of the ſubject will be admitted as an apology for the room it will occupy in the Miſcellany, and hope I ſhall be able to bring my future communications on Election into a much narrower compaſs. I remain,

Dear Sir,

In Chriſtian affection, ſincerely yours,

Wiſbeach, June 9, 1798. R. W.

PLEASANT REVENGE.

DR. Edward Young, author of the Night Thoughts, is a character well known. The following anecdote of him cannot be unacceptable to our readers:—

In

In his younger days he was rather gay, and as he could play excellently upon the German flute, he often regaled his friends with his performance upon that inſtrument. Having an engagement to Ranelagh with ſeveral ladies, he took them by water, and gratified them by playing to them as he ſat in the boat. A Colonel, a well known duelliſt, followed them cloſe in another boat, and liſtened very attentively to the muſic. When they drew near the landing-place, the Doctor unſcrewed his flute, and put it in his pocket. The military hero brought his boat along ſide, and ſaid, "Sir, you play confounded well; I deſire you would give me another tune." The Doctor replied, that he was not a public performer; but played only to amuſe himſelf and his friends. "Sir," replied the ſon of Mars, "I will have another tune, or I will throw your Reverence overboard," and immediately jumped into the Doctor's boat. The ladies were frightened, the Doctor was offended; but recollecting himſelf, he requeſted the Gentleman to go into his own boat again, and name his tune, and he would oblige him. He did ſo. The Doctor played. They landed, bowed, and parted.

In the courſe of the evening the Doctor ſaw his man again, and, unnoticed by the ladies, took him aſide, told him it was unmanly to alarm the ladies as he had done, and that his whole behaviour in the affair had been unworthy of a gentleman, and concluded by demanding ſatisfaction. The Gentleman continued to treat the Doctor with great contempt; however, they agreed to meet in Hyde Park early next morning with ſwords, but without ſeconds. The Doctor was firſt on the ground with his ſword; the Colonel ſoon came. They exchanged civilities, and parted to draw, when the Doctor pulled out a horſe piſtol, and exclaimed, "Colonel, you are a dead man if you move. You can dance well, I inſiſt upon your giving me a minuet, or I will blow your brains out." The Gentleman thought fit to comply. He danced a minuet. The Doctor threw his piſtol away, and offered to fight if the Colonel deſired it; this was refuſed, and they parted good friend.

Remarkable Inſtance of Superſtition and Reſolution in a Laſcar.

THE American ſhip Hercules, commanded by Captain Benjamin Stout, was coming from India to England with a cargo of rice. The crew conſiſted of about ſixty-four

four perſons, chiefly *laſcars*; that is, ſailors who are native Eaſt Indians, and Pagans by religion. On the 1ſt of June 1796, in latitude 35 ſouth, and eaſt longitude 28. 40. they met with a ſtrong gale from the weſtward, which obliged her to lay to for ſix days, when on the ſeventh a moſt tremendous ſtorm followed, during which the ſhip, by a ſudden ſhift of the wind, was thrown into the trough of the ſea, and ſo ſhattered, that ſhe leaked in a fearful manner. Captain Stout, who appears to have been an able ſeaman, and a man of great courage and intelligence of mind, preſerved his authority over the crew when in the moſt imminent danger. The Laſcars were ordered to the pumps; it was at the time when the tempeſt raged with its utmoſt violence, when the following circumſtance happened, which we will take in the Captain's own words.

"I perceived one of them coming up the gangway with a handkerchief in his hand, and on my enquiring what he was about, he told me, and in a tone of voice that diſcovered a perfect confidence in the meaſure he propoſed, that he was going to make an offering to his God. "This handkerchief," ſaid he, "contains a quantity of rice, and all the rupees I am worth; ſuffer me to laſh it to the mizen top, and rely upon it, Sir, we ſhall all be ſaved." I was going to order him back again to the pumps, but recollecting that in ſo doing I might throw both him and his countrymen into a ſtate of deſpondency, and thereby loſe the benefit of their exertions, I acquieſced. The Laſcar thanked me, and I ſoon beheld this child of prejudice mount the tottering ladder without diſcovering a ſingle apprehenſion. He laſhed the handkerchief to the mizen topmaſt head, fearleſs of all danger, and arrived in ſafety on the deck. After aſſuring me *his God* was now my friend, he went below to inform his brethren that he had done his duty; all the Laſcars ſeemed tranſported with joy, they embraced their virtuous companion, and then laboured at the pumps with as much alacrity and perſeverance, as if they had encountered before neither apprehenſion nor fatigue. To their unceaſing labours I owe, in a great meaſure, the preſervation of my people.

From the above inſtance one obvious reflection ariſes, viz. That human nature, in times of diſtreſs, feels the neceſſity of divine protection, and has recourſe to it, according to the degree of that knowledge of God which it poſſeſſes.

MAM-

MAMMON.

LUKE xvi. 9, 11, 13. *See also* MATT. vi. 24.

THIS word has always been left untranſlated, and critics have been divided concerning its meaning. Some ſuppoſe Mammon to have been the *god* of riches among the Phenicians; but there is no proof of this: others ſay it means *riches* themſelves; but if ſo, then our Lord is repreſented as ſaying, "Make to yourſelves friends of the *riches* of unrighteouſneſs," i. e. uſe your ill-gotten wealth prudently, "that when ye fail, they may receive you," &c. There are two objections to this ſenſe of the word: Firſt, it is hardly probable that Chriſt ſhould promiſe a reception into aionian habitations, to ſuch as ſhould make a wiſe uſe of ill-gotten wealth. Secondly, This reading requires, that *they* who are to receive others into aionian habitations, are angels or departed ſaints, which are not mentioned in the context, but the grammatical conſtruction of the paſſage requires, that *they* means the *Mammon*.

They following thoughts are therefore humbly propoſed for conſideration. Firſt, That Mammon is derived from the Hebrew, and ſignifies *multitude*, as from *hamah*, to be tumultuous, is *hammon*, which being framed into a noun, by prefixing *m*, makes *mahmon*. See Ezek. vii. 11. *mahmonem*, *their multitude*. Secondly, by reading *multitude*, inſtead of *riches*, it is preſumed the difficulties of the text will be removed. Thus in Matt. vi. 24. "Ye cannot ſerve God and the *multitude*." And here, "If ye," the rulers of the church, "have been unfaithful," in the ſtewardſhip of the Old Teſtament oracles, "among the unrighteous *multitude*, who will commit to your charge the" New Teſtament "truth."

Verſe 9 muſt be conſidered as an ironical queſtion. Do ye make to yourſelves friends of the unrighteous *multitude*, that when ye fail, they may receive you into aionian habitations? i. e, What good can their friendſhip do you in relation to your future ſtate, that you betray your truſt to pleaſe them?

THOUGHTS ON HISTORY AND REVELATION.

A FRAGMENT MR. WINCHESTER'S.

IF the page of hiſtory had not recorded paſt events, we ſhould have been totally ignorant of paſt ages, nor ſhould we have been able to reap any benefit from the experience of

our forefathers, but that which is derived from the partial tale handed down by tradition. Loſt in the labyrinth of momentary occurrences, we ſhould have remained ignorant of ourſelves, our Maker, and his works; but the hiſtoric page animates the ages that are paſt, and brings down the hiſtory of mankind from the day that he firſt came forth in all the beauty of innocence from the hands of his Creator, through a ſucceſſion of ages to the preſent time; we are by it enabled to trace the progreſs of the human mind, and from the facts of paſt days can draw a juſt inference of what ought to be our conduct in the preſent. In a multitude of counſellors there is wiſdom. Hiſtory is the council chamber of mankind. The great, the wiſe, the brave, the virtuous, unbiaſſed by paſſion, by party, by prejudice, by ſentiment, uncontrouled by power, unawed by fear, nor led aſtray by hope, ſit and deliberate upon the affairs of human life, and tell us, not in the deluſive eloquence of human oratory, but in the ſimple unadorned language of recording truth, what ought and what ought not to be. They point out with unerring preciſion the certain effects that muſt flow from exiſting cauſes, ſo that without dictating rules for our conduct, they would lead us by the exertion of our rational faculties through the flowery paths of wiſdom to thoſe happy abodes where virtue takes up her reſidence, whilſt content, and peace, and joy, ever join her ſmiling happy train.

Whilſt the pleaſing and inſtructive page of hiſtory thus teaches us wiſdom, the page of revelation makes known unto us the Creator of all things, as the great controuler of all; not ſatisfied with teaching us what we now are, and what we ought to be, and how we may become ſo; it leads back to a period which the aſpiring ſoul of man could not otherwiſe have known, and ſheweth unto man things that took place 'ere the hiſtoric page could record the creating hand of Jehovah, or the conduct of his creature, Man.

It is in the page of revelation we learn that "The Lord "poſſeſſed Wiſdom in the beginning of his way, before "his works of old. When there were no depths, I was "brought forth: before the mountains were ſettled; before "the hills was I brought forth: while as yet he had not "made the earth, nor the fields, nor the higheſt part of the "duſt of the world. When he prepared the Heaven I was "there: when he ſet a compaſs upon the face of the deep: "when he eſtabliſhed the clouds above: when he ſtrengthened the fountains of the deep: when he gave to the ſea

"his

" his decree, that the waters ſhould not paſs his command-
" ment: when he appointed the foundation of the earth:
" then I was as one brought up with him, and I was daily
" his delight, rejoicing always before him."

We are in like manner there informed (by inference) that God foreſaw the fall of man before the creation was began, and in conſequence thereof provided a remedy in Chriſt the Lamb of God, " who verily was fore-ordained before the " foundation of the world," and not only ſo, but " that he " hath choſen us in him before the foundation of the " world." Nothing is more natural than to ſuppoſe that ſuch perſons as think that our bleſſed Lord is no more than a man, muſt adopt the idea of Chriſt not having made an atonement for the ſins of mankind; for what can be more unjuſt than for the Deity to puniſh the ſins of the guilty upon the innocent? But if the Scriptures ſhould declare that Chriſt came into the world in conſequence of an agreement made between him and the Father, and an infinite good is an article of that agreement, then ſuch a good is propoſed by the death of Chriſt as over-balances the evil, and if Chriſt, as a diſtinct and independent agent, accepts the propoſal made unto him, this ſhews that he muſt have been more than man in being capable of eſtabliſhing ſuch a covenant with the Father, and in being able to accompliſh the terms of it; and it points out unto Chriſtians the neceſſity there is for their ſearching the Scriptures, that they may rightly underſtand the firſt principles of truth, and know the harmony of the word of God.

When Revelation makes known unto man any thing done before the foundation of the world, it is not that it may gratify an idle curioſity, but that it may lead us to the knowledge of ſome truth which it highly concerns us to be acquainted with; as for inſtance, when we are informed that Chriſt was ſlain before the foundation of the world, it is becauſe it is connected with the free grace of God extended to all through that covenant which was made between the Father and the Son, and by or through which covenant, Chriſt became the propitiatory or covering ſacrifice for our ſins, and not for ours only, but for the ſins of the whole world, which covenant, though it took place before the creation, yet the terms of it are made known unto us. " If his ſoul ſhall make a propitiatory ſacrifice, he ſhall ſee " a ſeed which ſhall prolong their days. And the gracious " purpoſe of Jehovah ſhall proſper in his hands; of the

" travail of his ſoul he ſhall ſee the fruit and be ſatisfied; " by the knowledge of him ſhall my ſervant juſtify the " many, for the puniſhment of their iniquities he ſhall " bear." This covenant put into Goſpel language is, The Father loveth me, becauſe I lay down my life for the ſheep, and becauſe of this he will give me a reward far greater than all my ſufferings; for when I am lifted up, I ſhall draw all unto me, I therefore deſpiſe the croſs, and joyfully endure the ſhame attending it. For the word of divine truth muſt be accompliſhed, it is neceſſary " that all things " muſt be fulfilled which were written in the Law of Moſes, " and in the Prophets, and in the Pſalms, concerning me."

Happy would it be for youth if they would ſtudy the hiſtoric page, much more ſo the *ſacred page* of hiſtory, wherein they would behold divine precepts, cautious, threatenings, promiſes, and exhortations, intermingled with Revelation; delighted with wiſdom, they would drink refreſhing draughts from the invigorating ſtreams, and by it be preſerved from the temptations to infidelity which are about to come over the whole earth, to try them to the uttermoſt who dwell therein, for infidelity has began to infeſt this nation, and will go on to reduce it to the ſame low ſtandard of religion that it has other nations.

For my own part, I firmly believe the Scriptures to be mathematically true, and rejoice in bowing down to their authority. A belief in the being of a God is to the mind of every thinking man a ſelf-evident truth, and from this I prove, that there is a Firſt Cauſe, and then by comparing Providence with Prophecy, the works of Nature with the word of Revelation, the dictates of truth with the experience of mankind, all united with the harmony of Scripture, will fully eſtabliſh the truth thereof to the mind of any who will but give themſelves the trouble to examine, and will likewiſe fully prove that no Infidel has given the Scriptures that inveſtigation they merit, but, on the contrary, he rejects the Scriptures only becauſe he is unacquainted with them.

THOUGHTS ON DISTINGUISHING GRACE.

SIR,

AS a conſtant reader of your Miſcellany, I have with pleaſure conſidered the arguments produced by your various Correſpondents in defence of the Univerſal Reſtoration, and am ſatisfied with reſpect to that doctrine. Nevertheleſs

nevertheleſs there appears to me ſome difficulties in God's word, which hath not as yet been fully cleared up. St. Paul, when ſpeaking of men in general, ſaith, "There is no difference, for all have ſinned and come ſhort of the glory of God. Rom. iii. 22, 23. And in the preceding chapter informs us, that there is no reſpect of perſons with God. Now if this be the caſe, will it not be difficult to know how ſome men can be ſaved, whilſt others are not ſaved, and at the ſame time for God to be no reſpecter of perſons? It is certain He can of his own meer ſovereign will and pleaſure make one veſſel to honour and another to diſhonour; i. e. as Creator of all animate and intelligent beings, he had an undeniable right to make angels ſuperior to men, and men ſuperior to beaſts, beaſts to inſects, and inſects to the dormant oyſter. He hath likewiſe a right to endow one man or nation with more light, wiſdom, and underſtanding than another, as well as to give one beaſt or inſect more ſagacity and knowledge than another of the ſame ſpecies, and yet injure none of his creation. Hath he not a right to change men's features, complexions, figures, cogitations and voices, and yet be no more a reſpecter of perſons than by variegating the flowers of the field? i. e. not favour one more than another with reſpect to their ultimate end and well being according to their different capacity. And it appears to me that God's infinite wiſdom and almighty power could not be diſplayed in all its beauty without ſuch a variegated ſcene in creation.

But when God takes any one intelligent probationary being into his diſtinguiſhing favour, (I ſay *diſtinguiſhing* favour) it is not from a ſovereign arbitrary will in God, but from a juſt rational cauſe foreſeen. Thus God diſtinguiſhed Abraham from the reſt of mankind; for ſaith he, I *know him* that he will command his children and his houſhold after him---that the Lord may bring upon Abraham that which he hath ſpoken of him, Gen. xviii. 19. And thus ſaith St. Peter, elect according to the foreknowledge of God. In order therefore to clear up this ſubject, give me liberty to anſwer a few objections that may be brought againſt it. And is it not very common to hear what are called Goſpel Miniſters degrade the preſent capacity of man beyond the bounds of diſcretion? For to ſpeak of man as deſtitute of the grace of God, is to ſuppoſe that which never exiſted. And yet how common is it to hear moſt men when ſpeaking of man by nature, repreſent him as deſtitute of both will and power,

and

and then invite him to come unto Jesus Christ, which is in fact to do that he had never power to perform. Neither is it less absurd to suppose that there is no difference between man and man before the *special* grace of God takes place in the heart. I allow there may be no difference between the Jew and the Gentile, nor between the profligate that plunders his friend and the pharisee that thanks God he is not so bad as his neighbour. Nevertheless it appears to me if we leave the streams of distinction we shall with difficulty shun the rocks of necessity; for if all men are equally alike, what is it that makes the difference? Perhaps you will readily answer, it is grace alone, as there is no difference by nature. But if that grace of God, which bringeth salvation, hath appeared to all men, teaching, &c. how is is that all men are not equally taught by this grace of God? You will say they *will* not come unto Christ that they may have life. But if this *will* be equally in all, how is it that any ever did come unto him? To this perhaps you will answer, The first operation of grace upon the heart of a sinner is irresistible; men are obliged to see and feel whether they will or not. But this conviction operates more forcible on some than in others, by which they are inclined to embrace or accept of the terms proposed in the Gospel. But I would further ask, if the operation of grace be equally the same in itself upon all, and all hearts be equally the same by nature to be wrought upon, then the power must be equally the same upon all. But if this equal grace of God hath a different effect, the question seems to be still unanswered, namely, from whence comes the difference? If you say it operates more forcibly on some than on others, in that case necessity with all its consequences comes in with a full tide. But if you say some men's hearts are more susceptible of good than others, then it appears there is a difference. However, some will say, if there be a difference in men, does not this difference proceed from the fore-appointment of God, and so include the necessity of man's actions? I answer no. The difference between man and man cannot include in it necessity; for if man by grace be a free agent, (by free-agency I mean man's will is not irresistibly impelled to good or evil) the strongest impulse to evil renders him under no necessity, nor can irresistibly impel that man to evil which (by grace) hath a power to counteract such an impulse. When St. Paul saith, "There is no difference," he does not mean there is no difference in the moral characters of men; this would

be

be contradicting matter of fact; but that all men are so far corrupt by nature that none can be saved without the grace of God. But he does not affirm that this grace is always irresistible in some and always inadequate to salvation in others. No, this grace is capable of saving all, and would actually save all in this world was it not for the *resistance* to good which evidently exists in some more than in others. Nor can there be any other reason given but this, why some men are saved whilst others are not (except the judicious appointment of God in some particular cases). But you will say, if the difference of men's moral character or disposition be the reason why some men are saved whilst others of a different disposition are not, does it not still proceed from the fore appointment of God? For who is the maker of man but the Almighty? I answer, though man cannot make himself, yet hath he contaminated that which God at first pronounced to be very good. And was not the turpitude of Cain's disposition augmented by the *abuse* or *rejection* of that *help* God had provided in his Son antecedent to his creation? Or why did God say thus? If thou dost well, shalt thou not be accepted? If not sin lyeth at the door. And doth God ever propose a duty to man which he *knows* he is not able to perform? Now if this was the cause of Cain killing his brother, then Cain's murder proceeded not from the fore appointment of God, but from man as a free agent.

Yet perhaps some may say if the result of man's free-agency be the destruction of his own posterity, does not the consequence of free agency cast more reflection on the Almighty than necessity itself? By no means. For no sooner did man fall, but a promise was given that the seed of the woman should bruise the serpent's head. And in order to intercept the rapid progress of the fall, a measure of this seed was sown in every human heart, and as soon as man is capable of reason and reflection, these two seeds, or principles, appear to act; the spirit lusteth against the flesh, and the flesh lusteth against spirit, and these are contrary one to the other, Gal. v. 17. And in other places this *seed*, or life from Christ, is called that light which lighteth every man that cometh into the world. In others, that grace which teacheth every man, &c. In other places St. Paul calls it that law of nature that accuseth or excuseth. Now as man is a free agent, endowed with this light or law of nature, he is capable of working together with God, as St. Paul terms it, of cherishing or cultivating this seed of eternal life, or otherwise rejecting

jecting and quenching it. And if we obſerve, the word of God always ſuppoſes man capable (with theſe helps) of improving his talents to advantage, and therefore always annexes the reward to the duty. If thou ſeek thou ſhall find, if thou knock it ſhall be opened, for every one that aſketh receiveth, and he that ſeeketh findeth, &c. But never is the reward promiſed but upon condition that the duty required be firſt performed. It therefore appears upon the whole that man is capable of rendering himſelf a fit object of God's ſpecial grace, and by which he is made to differ from other men. And this not from his own natural power or free will abſtracted from grace, but by a ſupernatural power reſtored through grace antecedent to all works, in order that he may be a worker together with God, and in conſequence of which is capable of being rewarded or puniſhed.

N. B. This was wrote prior to that diſcourſe which you delivered on the potter and his clay. J. W.

A true Account of GEORGE PATTISON *being taken by the Turks.*

[Continued from page 155.]

BUT I could get him no way to adhere to me, in that he was fearful of bloodſhed, for that was his reaſon: inſomuch that at laſt I told him, we were reſolved, and I queſtioned not but to do it, without one drop of bloodſhed: and I believed that the Lord would proſper it, by reaſon I could rather go to Algier, than kill one Turk. At laſt he agreed to this to let me do what I would, provided we killed none. At that time, there being ſtill two Turks lying in the cabbin with him, ſo that he was to lie in the cabbin, that by his being there, they ſhould miſtruſt nothing: which accordingly he did; and having bad weather, and loſt the company of the man of war, which thing I much deſired, the Turks ſeeing our diligence, made them careleſs of us.

So the ſecond night, after the captain and one of the Turks went to ſleep in the cabbin with our maſter; then I perſuaded one to lie in my cabbin, and about an hour after, another in another cabbin; until at laſt, it raining very much, I perſuaded them all down to ſleep; and when aſleep, I got their arms in poſſeſſion: and all this was done by fair means and perſuaſions.

Then ſaid I to the men of the veſſel, "Now we have the Turks at our command, no man ſhall hurt any of them: for if you do, I will be againſt you; but this we will do, now

now they are under deck, we will keep them so, and go for Majorca." So when I had ordered some to keep the doors, lest any should come out, strictly charging them not to spill blood; I ordered our course for Majorca, the which in the morning we were near. So my orders to our men were, if any offered to come out, not to let above one or two at a time; and one came out expecting to have seen his own country, but to the contrary, it was Majorca: then said I to our men, "Be careful of the door, for when he goes in, we shall see what he will do:" and as soon as he told them we were going towards Majorca, they, instead of rising, fell all to crying, for their courage was taken from them, and they desired that they might not be sold, which I promised they should not: and so soon as I had pacified them, I went into the cabin to our master, he not knowing what was done; and he told their captain, "That we had overcome his men, and were going for Majorca:" at which unexpected news he wept, and desired the master not to sell him, which he promised he would not. Then we told the captain, "We would make a place to hide them in, where the Spaniards should not find them;" at which they were very glad, and we did accordingly. So when we came in, the master went on shore with four more, and left me on board with the Turks, which were ten, but they could not come out, except I let them; and he did his business, not taking product or license, lest the Spaniards should come and see the Turks. But at Night an English master came on board, being an acquaintance; and after some discourse with him, we told him, "If he would not betray us, we would tell him what we had done; but we would not have the Spaniards know it, lest they should take them from us:" the which he promised, but brake the same, and would have had two or three of them to have brought to England, but we saw his end: and when he could not prevail, then he said, "They are worth 2 or 300 pieces of eight each:" whereat both the master and I told him, "That if they would give many thousands, they should not have one, for we hoped to send them home again."

So he looked upon us as fools, because we would not sell them, which I would not have done for the whole island: but contrary to our expectation, he told the Spaniards, who threatened to take them from us: but so soon as we heard thereof, we called out the Turks, and told them, "They

must help us, or the Spaniards would take them from us:" so they resolvedly helped us, and we made all haste to run from the Spaniards, which pleased the Turks very well. So we put ourselves to the hazard of the Turks, to save them. We continued about six or seven days, not being willing to put into any port in Spain, for fear of losing the Turks: we let them have their liberty for four or five days, until they made an attempt to rise, which I foresaw, and prevented. All this while I was very kind to them, insomuch that some of our men grumbled, saying, "I had more care for the Turks than them. My answer was, "They were strangers, I must treat them well." And when at sea, in the day-time, we were going for Algier, but when night came, for London: and so we kept them in ignorance for about eight or nine days, by which means they were quiet: and the ninth day in the afternoon, we came by an island called Formeture, an island they knew very well, and by that island they knew we did not go for Algier, but for England: in the afternoon they were all upon deck, and our master with them, and they threatened our master very much, by reason he was gone by Algier; and none of our men were upon the deck but myself and the man at the helm, but most of them asleep, and I sitting by the main-mast, taking good notice of them: at last their countenance began to change, and to look very sourly; and a great weight fell upon me, and it rose in my mind "How if they should lay hold on the master, and heave him overboard." They being ten lusty men, and he a small man. And my weight increased, then I started up, and stamped with my foot, and our men came up, saying, "Where's the crow?" another, "Where's the axe?" and every one the thing they had provided for their own defence: so when I saw them all about me, and heard these men threaten the master, I said, "Let us have them down, we have given them too much liberty: but first lay thou down," said I to one of our men, "the crow, and the axe, and every man of you, what you have provided to hurt them: they are Turks, and we are Englishmen: let it not be said, we are afraid of them; I will lay hold on the captain." So I stepped forward, and laid hold of him, and said, "He must go down," And at this time, and not before, we discovered that several of them had long knives, by which they might have done us much damage, and afterwards we were more careful of them; and not long after, two of them differing, drew out their

their knives, one againſt the other, and our men that kept the watch called me, and I called their captain, who took their knives from them, and gave them to me, and beat them. The before-mentioned paſſage was the firſt time of reſiſtance, for what was done towards the Turks before, was done by fair means, or threats, not violence: for I took great care of them, and on the 9th day after we had them on board, I went to our maſter, and deſired him to go on the coaſts of Barbary, for there we were like to miſs of their men of war, to which he conſented. On the 11th day we were on that coaſt, and about ſix miles from land, and in the afternoon it fell calm, and I had it much upon my mind to ſet the Turks on ſhore: then I went to our men, and ſaid, "Who will go with me, to ſet the Turks on ſhore?" One ſaid, "I will go," and another ſaid, "I will go," then another the like; but three to ten was too little: then I went to another, and ſaid to him, "Thou and I have been good friends, wilt thou venture to go with me?" he anſwered, "Yes, if my maſter will give me leave: this is enough," ſaid I. After this was reſolved on, and they promiſed me that they would do nothing to hurt the Turks until I ſaid, "I could do no more," then they were to ſhift for their lives: this agreed on, I went to the maſter, and acquainted him what we had reſolved to do, if he would let us have the boat. After ſome time together, and ſome tears dropt on both ſides, I told him, "I believed the Lord would preſerve me, for I had nothing but good will in venturing my life, and that I had not the leaſt fear upon me, but all would do well." Then ſaid I, "If we give them the boat, they will get arms, and come and take us with our own boat; and if we put half on ſhore, they will raiſe the country, and ſurpriſe us when we come with the other half: but if he would let me go, and the other three would go with me, I would venture to put them on ſhore;" to which he conſented. So embracing one another in great tenderneſs we parted; but I ſaw no other way, but to carry them all at once. Then I called the Turks up, and when they came up they knew the place: there were two towns about four miles from the water-ſide. But when the Turks came up, one of the men that promiſed to go with me, was afraid, and came to me, ſaying, "He was not willing to go, except I bound them." To which I anſwered, "I was not afraid, and to bind them would but exaſperate them; now they were quiet, let us keep them ſo; come, let us hoiſt out

the boat:" and when that was done, I went into her, and gave the painter, or rope, into the ſhip: then I called in the Turks' captain, and placed him firſt in the boat's ſtern, then for another, and placed him in his lap, and one on each ſide, and two more in their laps, until I had placed them all: and when our men ſaw how I had placed them, they were willing to go without binding of them: ſo I gave two of our men each an oar, and one of our men ſat on the bow of the boat with a carpenter's axe on his ſhoulder, and I ſat on the one ſide with a boat-hook in my hand, the two that rowed, having one a carpenter's adze, and the other a cooper's heading knife; theſe were our arms, beſides the Turks arms we had in our command; and when all was ready, we took our leaves one of another, committing ourſelves unto the Lord for preſervation, we being three men and a boy, and ten Turks: ſo we ſet for the ſhore, and having but two oars the time ſeemed long, but that which made it ſeem the longer, before we got half way to ſhore, our men's hearts began to fail them, and they began to reflect on me, ſaying, "This was my frolick." And as we came near the ſhore, the more they were afraid; ſo that every rock they made to be a boat; ſo that I had very much to do to keep them quiet; ſaying many times, "give way my lads, we ſhall get aſhore in a little time." All this time I had not the leaſt fear on me: at laſt we came within 30 or 40 yards of the ſhore, then I commanded to turn the boat; then I ſaid to one that I put moſt truſt in, "To have a care of thoſe buſhes, that there be no men in them, for I fear not the men in the boat;" and turning myſelf about, with my back to the ſhore, to heave the grapling, the very ſame man cried out, "Lord have mercy on us, there are Turks in the buſhes on ſhore!" I having not hove the grapling, turns me about, ſaying, "What's the matter?" Says he, "Poſitively there's men in the buſhes." And he ſpeaking ſo poſitively of it, it ſeized me, ſo that I was poſſeſſed with fear: and ſo ſoon as the Turks in the boat ſaw I was afraid, they all roſe at once in the boat. And this was one of the greateſt ſtraits that ever I was put to: not for fear of the Turks in the boat, but for fear of our men's killing them; for I would not have killed a Turk, or cauſed one to be killed, for the whole world. And when the Turks were riſen, I cauſed our men to lay their oars croſs the boat; for that was all that was betwixt us, and bid the men take up ſuch arms as they had: then

ſaid

ſaid I to them, "I would have you be as good as your word, for you promiſed me you would do nothing until I ſaid, I could do no more: now I deſire you to keep to that," (for there was nothing lacking but my word, to kill the Turks.) Then I ſharply reproved them, for their many reflections; but more particularly he that had ſaid, "there were men in the buſhes," when there was not. "And your many fears have brought ſome on me alſo; therefore now behave yourſelves like men, and be not afraid." And when I had ſpoken theſe words unto them, (all this while the Turks ſtood up) then I remained in ſilence a conſiderable time, and was very low in my mind; at laſt all fear was taken away, and life aroſe, and courage encreaſed again; and it was with me, "Its better to ſtrike a blow than to cleave a man's head, or cut off an arm;" and I turned the hook of the boat-hook into my hand, then I conſidered to ſtrike them that were next me, which were the weakeſt, I ſhould have ſtill the ſtrongeſt to encounter; at which I got into the middle of the boat, upon the main thaughts, then I ſtruck the captain a ſmart blow, and bid him ſit down, which he did inſtantly, and ſo did all the reſt, without any more blows; then I ſtept forwards and ſaid to our men, "Now you ſee what 'tis to be afraid: what ſhall we do now?" ſome, was for carrying them on board again: "Not ſo," ſaid I, "God willing, I will put them on ſhore; for they will come quietly near the ſhore, but if we carry them on board, there will be nothing but riſing: for if it were my own caſe, I would riſe ten times, and ſo will they; on ſhore we muſt put them" And going along the ſhore, there was a ſmall rock lay off the ſhore, which our men would have me put them on; but they not ſeeming willing, I would not. At laſt I eſpied a very convenient place, in a ſmall bay, wherein was a water-way, and we could ſee a mile; we went thither, and finding it very convenient turned our boat, and hove out our grapling; and, with ſigns of great kindneſs, they took leave, and jumped out not very wet; and when on ſhore, we put our boat very cloſe in, and gave them about half a hundred of bread and match, and other things, and hove all their arms on ſhore to them: and then they were not above four miles from two towns, and about 50 miles from Algier; and they would gladly have had us gone to the town, telling us, "There was wine, and many other things:" and as for my part, I could have ventured with them: ſo we parted in great love, and ſtayed until they had

had all got up the hill, and they ſhook their caps at us, and we at them. And as ſoon as we came on board, we had a fair wind, which we had not had all the while the Turks were on board, nor many days before.

And when we came for England, coming up the river Thames, ſome boats going before us, and King Charles, and the Duke of York, and many of his Lords being at Greenwich, it was told, "There was a Quaker's katch coming up the river, that had been taken by the Turks, and had redeemed themſelves, and had never a gun." And when we came near to Greenwich, the King came to our ſhip's ſide, and one of his Lords came in, and diſcourſed the maſter; and the King and the Duke of York ſtood with the entering ropes in their hands, and aſked me many queſtions about his men of war. I told him, "we had ſeen none of them." Then he aſked me many queſtions, "How we cleared ourſelves?" and I anſwered him. He ſaid, "I ſhould have brought the Turks to him." I anſwered, "That I thought it better for them to be in their own country:" at which they all ſmiled, and went away.

I have wrote more large and particular, than in my former account, which I writ from Liverpool, the 30th of the fifth Month, 1680, where I had not my papers.

So I reſt in that which can do good for evil, which ought to be the practice of all true men.

THOMAS LURTING.

London, 30th of 11th month, 1709.

JOB.

Continued from Page 154.

CHAP. III.

1 AFTER this Job opened his mouth, and curſed his day.

2 And Job anſwered and ſaid:

3 Periſh the day in which I was born!
And the night[1] it was ſaid, "A male is conceived:"

Let

[1] To ſhew the propriety of the Hebrew word for night, we may obſerve, that the word occurs not as a verb, but evidently ſignifies to wind, or turn round, and might with propriety be rendered the *deviatrix* in Gen. i. It is ſaid, "the evening and the morning were the firſt day." From the evening being firſt mentioned, it is evident that the firſt puſh or action of the Spirit, when God divided *between the light and the dark*, was on the

evening

4 Let that day be darkneſs[3]!
Let God[4] from above, not enquire after it;
And let not the fluxes of light irradiate it.
5 Let darkneſs, and the ſhadow of death, avenge[5] it;
Let a cloud *be* tabernacled over it.
Let them make it horrible like the moſt embittered day,
6 Let thick darkneſs[6] ſeize *upon* the night,
Let it not rejoice amongſt the days of the year.
7 Behold! that night ſhall be deſolate,
Let not the *exulting* ſhout come into it.
8 Let them who curſe, execrate the day,
Like them who are about to rouſe the leviathan[7].

Let

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evening, or weſtern edge of the earth; or, in other words, that the earth was *impelled*, or *puſhed forward* from *weſt* to *eaſt*. But the conſequence of the diviſion juſt mentioned muſt be, that the earth would *decline* from a rectilinear path the moment it began to move. For the groſſer air conſtantly tends to ruſh into the finer, and will preſs againſt any intervening obſtacle, with a force proportionably to the different degrees of firmneſs on the one ſide and on the other; hence it is evident that the air, being, by the interpoſition of the earth, made more groſs on the back part thereof, than on that which was turned towards the center of light, muſt, as ſoon as the light began to act, have preſſed on the ſaid back part with conſiderable force, and cauſed the earth to *deviate* from a right lined courſe, into an intermediate one, between the directions of the perpendicular and the lateral one above mentioned; and as the ſame forces are conſtantly kept up by the natural and mechanical action of the celeſtial fluid, the earth muſt continue to move forward not in a right line, but (ſince the two forces approach to an equality) in an orbit nearly circular. PARKHURST.

[2] ERE, to ſwell, a word of large extent from the time of conception to the time of delivery, and of courſe muſt here mean of its ending in childbirth, the birth of a ſon, of a foal of family, and of a poetical genius, are the three great occaſions of joy among the ancients. SCOTT.

[3] The word ſignifies, 1ſt, to impede, keep back; 2d, darkneſs, that is, the ſolar light impeded, which renders the celeſtial fluid inactive, ſtagnate, dark.

[4] ALUE, God, is the participle n. paſſive of ALE, and ſignifies one accurſed, or ſubject to a curſe.—PARKHURST. When I compare this word with Paul's obſervation, Gal. iii. 13. Chriſt hath redeemed us from the curſe of the law being made a curſe for us, as it is written, "Curſed is every one that hangeth on a tree;" and 1 Col. xvi. "All things were created by him, and for him." I cannot but think that the Ancient Fathers had revealed unto them the dignity of Chriſt, as firſt born of the Father, the Creator and Ruler of all creation: For Job wiſhes that the day of his birth might be entirely overlooked by him in his otherwiſe univerſal providential care, and they ſaw his ſufferings for man and his conſequent glory, and ſearched diligently what the Spirit of Chriſt, which was in them, ſignified, when it teſtified of theſe things, 1 Pet. i. 10.

[5] Let darkneſs and the ſhadow of death take vengeance on it; ſeize it as the avenger of the blood did the offenders. PARKHURST.

[6] Darkneſs ſo thick that, like an opaque body, it may hide every object.

[7] The Leviathan is ſo called from its doleful cry; he is very dangerous,

and

9 Let the ſtellar[8] fluxes of its twilight be ſtagnate;
Let it look for light but not *find it*;
And let *it* not be ſeen in the vibrations of the dawn,
10 Becauſe it cloſed not the doors of my *mother*'s belly,
Then would grief have been hidden from mine eyes.
11 Wherefore died I not from[9] the womb;
From the belly I would have come, and have expired.
12 Wherefore came the knees before me;
And why *ſwelled* the breaſts that I might ſuck.
13 For now[10] I ſhould have laid down and been quiet,
I ſhould[11] have ſlept, then would there have been a reſting place for me;
14 With the kings and counſellors of the earth,
The builders of deſolate[12] places for themſelves,

Or.

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and in Job's time muſt have been a terrible animal. If the above is rightly tranſlated, the idea ſeems to be taken from the horror of thoſe who were about to ſtumble upon him inadvertently in his covert. As the word ſignifies grief, it poſſibly may refer to the bitter imprecation that came from the mourners at the burial of the dead.

All thro' that lonſome night may ſilence reign,
Nor joy intrude, nor joy awak'ning ſtrain.
Curſe ye that night, in horror moving rhime,
All ye whoſe proverbs execrate the time.
When wretches by diſaſtrous change miſled,
Rouſe fierce Leviathan from his oozy bed. SCOTT.

[8] Starleſs and deep eclipſe its twilight be,
Still may it pine one glimm'ring ray to ſee;
But ſee no glimm'ring ray, nor morn's fair eye,
Half op'ning twinkle on its fadden'd ſky. SCOTT.

If Job made uſe of the awful imprecations vented by thoſe who ſorrowed for the dead "without hope" to a Chriſtian with the glorious hopes of the goſpel before him, it is matter of continual thankfulneſs that life and immortality are brought to light by Jeſus Chriſt; for ſuch were our forefathers!

[9] *From the womb*) in the womb, Sept. Jeremiah xx. 17. "Becauſe he ſlew me not in the womb; that my mother might have been my grave.

Ah! why not buried in the womb? or why
Not favour'd, recent from the womb to die?
Why did the mid-wife knee the birth receive?
Or the full pap its fatal nurture give? SCOTT.

[10] He feels himſelf miſerable: Is it ſtrange he ſhould wiſh to be out of miſery? Can the cleareſt hopes of future happineſs extinguiſh theſe natural defires in the beſt of men? Death appears to him his only deliverance: Is it ſtrange he ſhould paſſionately long for that deliverance? that he ſhould ſpeak of it with tranſport, and dwell upon the idea of negative happineſs? SCOTT.

[11] This beautiful panegyric on the grave, contains a fine oblique ſatire on avarice and ambition.

[12] Sepulchral Grottoes. *Prælectiones*, p. 87. Such as thoſe ſuperb monuments of the kings of Thebes, cut in the rocky mountains on the weſt ſide of

15 Or with princes *who gathered* gold for themſelves,
Who [13] filled their houſes with ſilver;
16 Or like an abortive birth, hidden; I ſhould not have been!
As infants that have not beheld the light.
17 There the unjuſt forbear to terrify,
And there the fatigued recover ſtrength;
18 The priſoners are tranquil together,
And the taſk-maſter's [14] voice is not heard.
19 The little and the great are alike there,
And the ſlave is enfranchiſed from his Lord.
20 Wherefore giveth he light for afflictive labour;
Or life to the embittered body.
21 They are made to wait for death, and it *cometh* not,
Though they dig for it more than for hidden treaſures.
22 They will rejoice to dancing, they will exult
When they ſhall find the grave.
23 For [15] the Mighty One hath concealed his way,
And God [16] overſhadoweth behind him;
21 Becauſe [17] in the preſence of my food my groans come,
And my roarings come forth like waters.
25 Becauſe horror I feared, and it approacheth me;
And what I ſhrank from is come upon me.
26 I was not careleſs, for I reſted not;
I ſettled not, but the agitation came.

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of the Nile, over againſt Carnack, the ancient Thebes. *Deſcription of the Eaſt, Vol.* i. *p.* 97; alſo *Biſhop Pocoke*. Or the famous Pyramids, ſome of which were probably older than the times of Job. *Greaves on the Pyramids, p.* 41.

[13] *Who filled their houſes*, their ſepulchral monuments, "All the kings of the nations lie in glory, every one in his own houſe." Iſa. xiv. 18. The ſepulchres of the kings of Judah had great treaſure depoſited in them. *Whiſton's Joſephus, Vol.* i. *p.* 517.

[14] O land deſir'd! where tyrants ſcourge no more,
Where chiefs repoſe, and ſtateſmen's toils are o'er:
The captive's home, who ſtumb'ring on his clod,
Hears not the cruel voice, nor ſounding rod.
There great and ſmall are undiſtinguiſh'd mould,
And there the ſlave's among the free inroll'd.

The account given us of the treatment of Chriſtian ſlaves in Mequinez, is a lively comment on this paſſage: "Their reſpective guardians, or taſk-maſters deliver them over at night, as ſo many ſheep, to another, who is appointed to take charge of all; who ſecures them in one houſe till next morning, and then they hear the doleful echo of *come-out to work*."

[15] Job could not yet ſee the intention of this afflictive providence. Although the way of God may be in the whirlwind, and his paths in the great deep, and we by ſearching cannot find him out, yet *we* ſhall behold him, and *his rod*, as well as his ſtaff, ſhall comfort us.

[16] See note 4.

[17] The ſight of his food increaſed his diſtreſs, becauſe it was the means of prolonging a miſerable life; or becauſe it brought to mind thoſe happy days in which his children were about him, chap. xxix. 5. SCOTT.

A MORNING REFLECTION IN SPRING.

AT the rising of the Sun I awoke, and on looking around, how beautiful did the works of God appear, and who that beholds that glorious Sun, but is delighted!—It revives the heart and cheers the drooping soul.—I view the Sun shining on the thankful and on the unthankful—I behold the goodness of God in the Sun—It displays the character of him who created all things, for God is love, love is his nature, he delights to do his creatures good; and as Christ was the express image of his Father, when he was in the flesh, he went about doing good, and it is the delight of my soul that he is the same now, as he was when on earth—His hand is not shortened—He can save unto the utmost all that come unto him; and being fully persuaded that he is omnipotent, and omnipresent, and all-sufficient, I commit myself into his hands this day, and pray that the Lord would be pleased to keep me from sin of every kind, both inward and outward, that I may be more than conqueror through him that has loved me.—To him be glory throughout all ages.

As I walked in the garden I viewed the trees and bushes; they show that the Summer is nigh; they wait for the rays of the Sun, that they may bring fourth fruit in due season: from a view of the Spring approaching, I see the times and seasons; it is high time to sow the seed for flowers; some that have been set now begin to appear, which opens to my view the day of the Resurrection. How shall I appear in that great day? Lord help me so to live here below, that when that great day of thine appearance cometh, I may be one of thy chosen, and dwell with thee in thy kingdom. When the seed is sown, who can tell how that seed groweth?—We sow the seed, and wait for its bringing forth; this we know, the rain and the dew causeth the seed to swell in the ground, and the life that the seed contains bursteth forth and grows; the mustard-seed, though small, yet becomes a great tree. From this I recollect what Christ says, I am the light of the world, and this light shineth in every soul of man, let him be where he may; it is like the seed, though it be small, yet there is life, and there is a measure of this light given to every man to profit withal, but the seed while it remaineth seed doth not grow till it is put into the earth—in like manner if man doth not improve that light which is given him, he cannot expect to have more light, for to him that

that hath ſhall be given, and from him which doth not improve ſhall be taken away, even that which he hath. Awful ſituation to be ſhut up in darkneſs!

But may it be my prayer, that though I am in the world, I may not be of the world, and may it be my conſtant endeavour to cultivate the grace that is in me, and like Saint Paul, be co-worker together with Chriſt, endeavouring to walk in the ſteps of my Lord and Maſter, Jeſus Chriſt, and may I view him in all his ways, and then I ſhall ſurely ſay, that his ways are ways of pleaſantneſs, and all his paths are paths of peace.

The Friends of the Doctrine of the Univerſal Reſtoration are informed, that

BETHESDA CHAPEL, GUN-LANE, LIMEHOUSE,

Will be opened on Sunday, the 1ſt day of July, when three Sermons will be preached, that in the Morning, by Mr. JOHN GOME; *that in the Afternoon, by Mr.* WILLIAM VIDLER, *Miniſter of Parliament Court Chapel, Artillery-lane, Biſhopſgate-ſtreet; and that in the Evening, by Mr.* J. H. PRINCE, *Author of "A Letter to the Rev. Joſh. Proud, Miniſter of the* NEW JERUSALEM TEMPLE, *Croſs-ſtreet, Hatton-garden"—"A Defence of the People denominated Methodiſts"—The Chriſtian's Duty to God and the Conſtitution," &c. Service to begin at half paſt* 10 *in the Morning, half paſt* 2 *in the Afternoon, and half paſt* 6 *in the Evening; and will be continued at the ſame hours every Sabbath-day, and on a Tueſday evening at* 7 *o'clock.*

*** No Collection to be made.

Poetry.

To the Editor of the UNIVERSALIST'S MISCELLANY.

DEAR SIR,

Should the following Lines be deemed admiſſible, perhaps the inſertion of them in your valuable Miſcellany may gratify the minds of other afflicted Parents, beſides that of the Perſon to whom they were addreſſed.

I am, your's in the Love of the Truth,

Bath, 10th *June*, 1798. S. WHITCHURCH.

A Poetical Epiſtle from the World of Spirits.

The late Infant NARCISSA to her Earthly Mother.

CEASE, hapleſs mourner, and no more complain,
With tranquil mind the Providence ſuſtain,
Which lately cloſ'd in death my op'ning charms,
And early ſnatch'd me from your friendly arms—

To you in agony I seem'd to die,—
Convuls'd my limbs,—distorted was my eye,
And all that pain and travail, which on earth,
A mother combats at an infant's birth,
Appear'd to you to rack my tender frame,
Ere quite extinguish'd life's contracted flame,
Ere death's last friendly blow, in mercy giv'n,
Had forc'd my exil'd spirit back to Heav'n;—
But 'twas not so—'twas such a gross mistake
As erring man is ever prone to make;
For quite insensible to pain I lay,
'Till loosen'd from my prison house of clay;
Swift was my passage thro' your world of strife,
Sudden my transit to immortal life;—
To Paradise return'd, surpriz'd I found
How vast the world of happiness around,
Where pure delight, with never-fading charms,
And pleasure woo'd me with expanded arms;
Where Love's clear fountain everlasting flows,
And Friendship's bow'rs invite to sweet repose!—
Return'd—a citizen of Heav'nly birth,
Though lately doom'd, a pilgrim on the earth,
That smiling form to animate, which stole
Your too fond heart, and won a mother's soul;
Return'd from banishment, I'd gladly tell
Of all that bliss from which vain mortals fell;
But how shall I describe my heav'nly state,
Or half those ecstacies I feel relate?
For this recital human learning fails,
And all the skill of language nought avails;
Your fetter'd soul, fast bound in fleshly chains,
Assail'd by worldly cares, and mortal pains,
Sunk in the mighty ruins of the fall,
Whose darkness visible o'ershadows all,
Can't clearly comprehend my blissful state,
Nor the full tale of wonders I'd relate;
How can I then successful hope to send
An Angel's mission to an earthly friend?
But your *Narcissa* to your weakness kind,
To soothe and gratify a mother's mind,
Will yet her tale of Heav'nly love convey,
And charm all sadness from your heart away,
Will shine, the sun of gladness, in your breast,
And hush the tempest of your cares to rest,
Chace the big tear of sorrow from your eye,
And cheer your sight with Heav'n's unclouded sky;
She'll, thro' the medium of a mortal friend,
The kind intelligence celestial send.
His well-known hand you see—his heart you know,
Can feel for others, and partake their woe;
His spirit, drawn by strong attraction's pow'rs,
Oft quits your world to fraternize with ours;
Thro' his mellifluous verse I now convey
This pleasing message from the realms of day.

Scarce

Scarce had my ſpirit mounted, free as air,
And ris'n to *real* life, an Angel fair;
Scarce had ſhe quitted earth's obſcure abode,
Her darkſome priſon, and its fleſhly load;
Scarce dull mortality had left behind,
And ſoar'd, a perfect diſembodied mind;
Ere the ſoft words of "ſiſter come away,"
Unnumbered Angel voices ſeem'd to ſay;
"Come, quit with joy the cumbrous clod of earth,
"Come, claim with us the rights of Heav'nly birth;
"From mortal cares come, come with us along,
"Join the ſweet chorus of celeſtial ſong;
"Come ſiſter Angel—Spirit come away,
"See the bright regions of eternal day,
"This cloudleſs ſky with us ſerenely view,
"And bid the dreams of mortal life adieu;
"To happineſs ſupreme with us aſpire,
"Raiſe your glad voice, and ſeize the Seraph's lyre;
"Here pleaſures new, and beauties ever young,
"Claim the ſoft accents of a Seraph's tongue;
"Here univerſal goodneſs gilds the ſcene,
"And ſov'reign Love pervades the calm ſerene;
"Here mid'ſt the Angel throng enraptur'd view,
"Some who by nature kindred claim with you;
"Of the ſame fond and careful mother born,
"And from her arms, like you, untimely torn;
"But proof of birth and origin divine,
"In charms celeſtial now behold them ſhine;
"Arriv'd before you in theſe realms of light,
"Lo there *Matilda* greets your raviſh'd ſight;
"And ſince releas'd, your brother *Miron* too,
"Beauteous like her attracts your wond'ring view;
"*Lyſander*, and *Lorenzo* too, whoſe doom,
"Gave the ſame birth, the ſame untimely tomb;
"Poor helpleſs twins! who ſcarce ſurviv'd the birth,
"Wept their ſhort hour of pilgrimage on earth;
"Like criminals arraign'd, they juſt appear,
"Await the verdict, and the ſentence hear,
"When the command by Mercy's voice is giv'n,
"To bring the baniſh'd culprits back to Heav'n;
"Though lately infants of the ſhorteſt ſpan,
"Each now behold a perfect Angel-man.—
"Thus human weakneſs may compreſs the mind,
"And Heav'n's immortal gem in fetters bind,
"Yet the glad ſoul when freed from mortal chains
"Its various pow'rs and priſtine ſtate regains;
"Ris'n from the earth, and earth's ignoble clod,
"It ſhines the loveliеſt image of its GOD.
"Arriv'd yourſelf where this immortal day
"Sheds all around its pure refulgent ray,
"*Now* inſtantaneous, knowledge, ſuch as ours,
"Informs your boſom, and expands your pow'rs;
"One moment *here* will teach you more than man,
"Gained by the toil of *three-ſcore years and ten*;

Though

" Though learning's volumes pil'd on volumes riſe,
" Like Babel-buildings, towering to the ſkies,
" One *intuitive* glance will ſhew you more
" Than ever mortal ſages taught before;
" Come ſiſter ſpirit then and with us raiſe
" Soft ſtrains of melody, and grateful praiſe
" To that great SAVIOUR GOD whoſe kindneſs gave
" His mortal friends this victory o'er the grave."

Like one awaking from an idle dream,
I felt—I found felicity ſupreme;
Heav'n's lovely viſions open'd to my ſight,
Fill'd my glad ſoul, and rapt me with delight!
I view'd the beauteous ſcene, thus paſſing ſtrange,
And with my new aſſociates hail'd the change,
Prais'd my *Deliv'rer* for ſuch love as this,
Such pleaſures chaſte, and intellectual bliſs—
Here boundleſs freedom unenjoyed on earth,
To which no Revolution yet gave birth,
That ſacred liberty unknown to man,
Or by the lordly chief, or vaſſal clan,
Whoſe praiſe the needy bards of earth employ,
Immortal ſpirits only can enjoy.—
No deſpots here, no tyrants of a day,
Can frown our lives, our liberties away;
We fear no proud oppreſſor's iron rod,
Our only Sovereign is the will of God.
Our liberty is not an empty name,
Which the ſham patriot celebrates for fame;
Our liberty permits us, unconfin'd,
To ſkim the ocean, ride the winged wind;
To dart obedient to the *Will*'s deſire,
With ſpeed more rapid than electric fire;
Though fabled *Talismans* and *Genii* ſtrong
May give new charms to Oriental ſong;
Yet *ours* alone the pleaſing pow'r and ſkill
Of magic movement with the active will.—
This moment your *Narciſſa* may be near,
To ſoothe your cares—your converſation hear;—
The *next*—remote, in diſtant worlds of light,
Beyond the fartheſt ken of *Herſchell*'s ſight,
She ſoars where other peopled planets ſhine,
And contemplates ſome nobler race divine;
Moving at will with free reſiſtleſs ſpring,
As thought impels, and fancy ſpreads her wing,
Sometimes I fly where Britain's thunder roars,
And drives the ſcourge of war on India's ſhores;
Or, where to people new diſcover'd lands,
The baniſh'd patriot herds with robber-bands;
Sometimes I viſit where the trumpet's breath
Bids the bold warrior ruſh to fields of death,
Where *Moderns* rival *Alexander*'s name,
And play a thouſand madder pranks for fame:
From War's mad tumult, and the rage of fight,
To lovelier ſcenes I ſoon direct my flight,
And did not Providence reveal its plan,
Should wonder man could kill his brother man.

Though

Though ancient bards, with Homer at their head,
Deform'd the beauteous ſpirits of their dead,
And pictur'd heroes in the Elyſian fields
With ſever'd limbs, and wounds, and gorgon ſhields,
Such as the bleeding mangled corſe was found,
When the brave warrior lifeleſs preſs'd the ground;
They added horrors to the gloomy grave,
And ſung alone what erring fancy gave;
Yet no deformity in Heav'n appears,
Babes of a day, and ancients full of years,
Alike give proof of origin divine,
In one equality of beauty ſhine.

Here let me pauſe—for ſhould I now relate
The deeper ſecrets of *Narciſſa*'s fate,
Soon would your rav ſh'd ſenſes die away
At the full blaze of beauty ſhe'd diſplay,
For Heav'nly charms do earth's much more ſurpaſs
Than real life its ſhadow in a glaſs;
More then to tell at preſent I forego,
Since perfect knowledge you muſt die to know;
Die then to vanities of time and earth,
And riſe ſuperior to your mortal birth;
From outward toils and forms retire to reſt,
And ſeek for Heav'n and GOD within your breaſt.

MONTHLY OCCURRENCES.

May 28.

SOME very important details have lately arrived from Ireland. In conſequence of the arreſt of Lord Edward Fitzgerald (which took place lately, after a ſevere ſcuffle, in which two gentlemen were ſeverely wounded by his Lordſhip) papers were diſcovered, ſhewing a plan was laid by the United Iriſhmen for ſeizing the Government, and obtaining poſſeſſion of Dublin. His Excellency the Lord Lieutenant ſent a Meſſage to both Houſes, and they voted Addreſſes in ſupport of the Government. In conſequence of a letter from the Lord Lieutenant the Lord Mayor had a meeting to conſider of the beſt ſteps to be taken for the public ſecurity, and that night and next day great quantities of arms were ſeized, and many perſons were arreſted.

29. The Iriſh Parliament, at the requeſt of His Majeſty, have ſettled a penſion of 2000l. per ann. on the Prince of Mecklinburg, the Queen's nephew.

June 1. Yeſterday ſeveral Iriſh gentlemen of great reſpectability, were apprehended in London upon ſome charges of a ſeditious or treaſonable nature.

3. Paſſwan Oglu has defeated a Turkiſh army that was ſent againſt him, and his rebellion has now become ſo dangerous, that the Grand Seignor has offered an immenſe reward for his head.

5. A French fleet, conſiſting of fifteen ſhips of the line, and eighteen frigates, with 400 tranſports, have ſailed from Toulon, a great number of infantry, artillery, vaſt quantities of mortars, howitzers, furnaces, bombs, canniſter and grape ſhot, and other ammunition are on board. General Buonaparte is commander, men of letters, aſtronomers, geometricians, and artiſts of every ſort have alſo embarked: what may be the deſtination of this expedition is at preſent unknown, but it is generally ſuppoſed to be Egypt.

9. The

7. The American House of Representatives resolved on the 20th of April, after a debate of unusual length, that the President should be authorised to employ the naval force of the United States as convoys for the protection of the American trade, without waiting until there shall exist an actual state of warfare between that country and the French Republic. In consequence of this it is supposed, the Americans will soon have a respectable fleet on the ocean.

8. Yesterday morning Mr. Reeves, Mr. Wilkinson, and Mr. Adamson, some time ago convicted of forgery, were executed. There was a vast concourse of people present on the melancholy occasion.

Yesterday morning the execution of Mr. John James Coigley took place on Penenden Heath, near Maidstone, for High Treason.

9. Lord Edward Fitzgerald is dead of the wounds which he received when he was arrested; one of the zealous magistrates who apprehended him is also dead of the wounds which he received of Lord Edward.

12. The accounts from Ireland are of the most alarming nature, several engagements have taken place between the Government Forces and the Insurgents in which the success has been various. On the 24th May the Rebels were defeated at Naas, with the loss of 200 men, and on the same day on the Banks of the Liffey, near Dublin; their loss was 130 men. A few days after they were defeated at Carlow with the loss of 630 men. On the 4th of this month an engagement took place at Wexford, when the town of that name, with several others, were taken by the Rebels. And within these few days another at Ross, when the King's troops were at first repulled, and Colonel Walpole, who commanded them, was killed; but the Rebels were afterwards routed with considerable slaughter. The Rebels, at several places, have been guilty of great cruelty, on which account some severe examples have been made.

16. A letter from Cadiz of the 22d May advises, that preparations are making at Gibraltar for the bombardment of that town, and that the Spaniards, on the other hand, are making the most vigorous preparations of defence.

19. The armament under Buonaparte is said to be destined against Malta, and from thence to go to Egypt, to open a commercial communication with the East Indies, by way of the Red Sea.

The Marquis Cornwallis has been appointed Lord Lieutenant of Ireland, in room of Earl Camden. Great hopes are formed from the well-known abilities of this Nobleman.

20. The Rebellion, which had spread into the Northern counties of Ireland, and had assumed a threatning appearance, was suppressed by the activity of the military, aided by the prompt service of the yeomanry. Very little blood has been shed in the North, and the Rebels have laid down their arms.

22. The English East India Company have deposed the young Nabob of Oude, and have advanced his uncle in his stead.

French agents in India have prevailed with Tippoo Sultan to try his strength with the English. He is making immense preparation for war, and forming alliances. The Government in India are taking vigorous steps to oppose him.

25. By the mails which arrived from Ireland on Saturday, it appears several more actions have taken place, in most of which the Rebels have been defeated. 15,000 troops under the command of General Lake are marching against the Insurgents in Wexford, and it is expected that in a few days they will be quite subdued in that county.

*** *The Continuation of Mr. Winchester's Sermons is unavoidably postponed till our next.*

THE

Universaliſt's Miſcellany

For JULY, 1798.

To the Editor of the Univerſaliſt's Miſcellany.

July 23, 1798.

If you think a practical Comment on 2 Tim. ii. 24. exhibited in the following Letter from a Gentleman in Scotland, in defence of Univerſal Reſtoration, to his Friend in town, of a different ſentiment, is worthy a place in your valuable Treaſury, it is at your ſervice.

Your's, A FRIEND TO TRUTH.

DEAR SIR, *Edinburgh.*

I WAS favoured with your long letter by ———, on the 16th Auguſt laſt, which I have carefully and attentively peruſed, am particularly obliged to you for having treated the ſubject at ſuch length and with ſo much pains, as it ſhews me your affectionate care that I ſhould not be deceived. I find I ſtand much in need of inſtruction and am happy to receive it from any quarter whatever, as it is my endeavour to derive advantage from every converſation or correſpondence, even though my friends ſhould differ in opinion from me. I wiſh to follow your plan in my enquiry, becauſe I think it is excellent, viz. Not to receive any doctrine precipitately, becauſe it may, at firſt view, ſeem to wear the ſemblance of *truth*, affect the paſſions, or ſeem to be ſupported by ſome paſſages of Scripture, &c. but to examine both ſides of the queſtion with care, and ſearch the ſacred oracles diligently, that I may receive the *truth* upon proper evidence and authority, and not be eaſily removed from it by plauſible arguments. With this view I have read and conſidered your letter, and ſhall give you my remarks upon it with the freedom of an old friend, as I find myſelf particularly pleaſed

with the freedom you have uſed in writing to me; ſhall, therefore, with the greateſt confidence expect the freedom I uſe in return, will meet with a candid and favourable reception. I will not pretend to imitate your elegant, conciſe, yet nervous ſtyle, nor do I hope to attain your cloſeneſs of reaſoning; but I ſhall be happy if I can make my ſcope and meaning intelligible; I muſt, however, beſpeak your forgiveneſs, if any thing occur which may appear to give offence, and beg leave to aſſure you, that nothing can be farther from my intention, and if any thing of that kind ſlip inadvertently from me, I hope your pardon and correction, with your uſual candor. Your firſt argument to invalidate the doctrine of the Reſtitution of all Things is, 'That it is no where *expreſsly* taught in Scripture, or that it is not ſaid in *expreſs terms*, that *all men ſhall certainly*, and *finally be ſaved*.' From which you conclude, there can be no abſolute or ſubſtantial ground to affirm or expect it. At firſtſight, this argument ſeems to have a good deal of weight; but upon a nearer view, perhaps it may not be found altogether concluſive, for though it may by ſome be granted, that it is not ſaid in expreſs terms, that all men ſhall certainly and finally be ſaved, yet, if it be found that the characters of the doctrine of Univerſal Reſtitution are ſufficiently delineated in Divine revelation, that it was the deſign and purpoſe of God, that he has appointed means for the accompliſhment of this deſign, and that he has intimated that theſe means ſhall not be ineffectual, or fail to accompliſh the end: I ſay, if theſe things can be proved from Divine teſtimony, it would ſeem to warrant a concluſion of a very different nature from that which you draw. A concluſion drawn from ſuch premiſes is by no means unſcriptural. When our Lord came and dwelt in Nazareth, Mat. ii. 23. the Evangeliſt ſays, 'This 'came to paſs that it might be fulfilled which was ſpoken 'by the prophets, 'He ſhall be called a Nazarene.' Now it is no where ſaid in *expreſs terms* by any of the prophets, that he ſhould be called a Nazarene, this title is no where aſcribed to him in all the Old Teſtament, but the characters of the Nazarene are aſcribed to him by all the prophets, and hence Matthew does not mention this as the prediction of any particular prophet; but from the characters they all aſcribe to the Saviour, he gives it as the general voice of the whole. Eph. i. 9, 10. The Apoſtle deſcribes this as the good pleaſure of God, which he hath purpoſed in himſelf, 'That in

in the diſpenſation of the fulneſs of times he might * gather together in one all things in Chriſt, both which are in the heavens and which are on earth, even in him. Col. i. 19. For it pleaſed the (Father) that in him ſhould all fulneſs dwell, and having made peace through the blood of his croſs by him to reconcile all things to himſelf, by him I ſay whether they be things on earth or things in heaven. 1 Tim. ii. 3, 4. "God our Saviour, who will have all men to be ſaved or reſtored, and come unto the knowledge of the truth." Theſe texts may ſuffice without troubling you with many more, which might be adduced to the ſame purpoſe. I think the moſt plain and obvious concluſion which theſe point out is, that it was the deſign and purpoſe of God, that all things ſhould be gathered and united under one head, and that this one head is our Lord Jeſus Chriſt, that this union is to be effected in the diſpenſation of the fulneſs of times, by means of reconciling all enemies, which reconciliation is already begun by Jeſus Chriſt. See Col. i. 21, 22. and that the end of this gathering and reconciling of all enemies is, that they may be preſented holy and unblameable and unreproveable in the ſight of God, for he will have all men to be reſtored, and to come unto the knowledge of the truth. Secondly, that God has not only purpoſed *the Reſtoration of all* in the moſt extenſive ſenſe of the word, but as became him who is infinite in wiſdom, he hath alſo *appointed means for the accompliſhment of this end.* John iii. 16. 'God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world, but that the world through him might be reſtored. Heb. ii. 9. That he, by the grace of God, ſhould taſte death for every one. To accompliſh the will of God, who will have all men to be reſtored, and to come to the knowledge of the truth, he, the one mediator between God and men, *gave himſelf a ranſom for all,* to be teſtified *in his own proper times.* 1 Tim. ii. 6. and 1 John ii. 2. The propitiation for our ſins, and not for our ſins only, but alſo *for the ſins of the whole world.* And he ſent his Apoſtles into all the world to *preach the goſpel to every creature:* for the obedience of faith, Mark. xvi. 15. Rom. xvi. 25. and

* The word '*anakphalaioſaſthai* rendered gathered together in one,' you know ſignifies to *recollect* and arrange under one head, as ſcattered ſoldiers under a General, and this agrees with the apoſtle Peter's idea, 1 Eph. ii. 23. 'For ye were as ſheep going aſtray, but are now returned unto the Shepherd and Biſhop of your ſouls.'

commandeth all men every where to repent, Acts xvii. 30. and xxvi. 18. To open their eyes and turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among all them that are ſanctified through faith in Chriſt. The Apoſtles, thus intruſted with the miniſtry of reconciliation, poclaimed God in Chriſt, reconciling the world unto himſelf, not imputing unto them their treſpaſſes. Now the reconciling of the world I think was the intention of God, in cauſing his goſpel to be preached unto every creature under heaven, that they all might believe and obey the truth, and ſubmit unto the righteouſneſs of God. And, thirdly, he has given reaſon to believe that it will anſwer that end. See Iſa. 55 throughout particularly verſe 11. "*So ſhall my word be that goeth out of my mouth, it ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the thing whereto I ſend it.* Now the Lord is not ſlack concerning his promiſe, for though it ſeem to tarry long wait for it, for in the end it ſhall come and ſhall not tarry, and hence the goſpel is ſtyled the æonian goſpel, Rev. xiv. 6. which would ſeem to intimate, that it will continue to operate in the converſion of ſinners, and bringing them to ſubmit to the righteouſneſs of God, during the periods of æonian puniſhment, and continue to proſper in the things whereto God hath ſent it, till it ſhall finally and fully accompliſh that which is his good pleaſure, and that, as has already been noticed, in the uniting all things under Jeſus Chriſt the one head, by means of reconciliation, it being the will of God, that all men ſhould be reſtored and come unto the knowledge of the truth. Philip. ii. 10, 11. from Iſai. xlv. 23. That in the name of Jeſus every knee ſhould bow of things in heaven, and things on earth, and things under the earth, and that every tongue ſhould confeſs that Jeſus Chriſt is Lord to the glory of God the Father. I cannot better expreſs the concluſion to which theſe texts naturally lead, than in the elegant and nervous language of your own letter. "We ſee here, according to the appointment of God, the reconciliation of all things to himſelf, the whole creation voluntarily ſubmitting to the divine authority and government, and aſcribing bleſſing and praiſe unto God and the Lamb, and this not in heaven only, but alſo on earth and under the earth, and in the ſea, &c." Can language be more univerſal, or any thing be ſaid more ſubverſive of the idea of the *everlaſting miſery* (permit me to add, or *everlaſting death*) of millions of rational beings? "This reconciliation is to be accom-

accompliſhed in the diſpenſation of the fulneſs of times, it is what infinite wiſdom has determined upon, and what God's omnipotent power ſhall effect, God hath ſworn by himſelf that ſo it ſhall be, and his counſel ſhall ſtand, and he will do all his pleaſure. Your ſecond objection to this doctrine is, "Becauſe, the wicked ſhall be *deſtroyed*, and that this deſtruction ſhall be their *end*, but the doctrine of Univerſal Salvation affirms, contrary to the expreſs language of Scripture, that *their end ſhall not be deſtruction but ſalvation*, for certainly, if the wicked ſhall finally be partakers of everlaſting life, it can never with truth be affirmed, that a preceding puniſhment or deſtruction was their *end*." That this reaſoning is by no means concluſive, will eaſily appear, when we conſider that the Scriptures often ſpeak of the *firſt death* as being the *end* of all men, notwithſtanding the reſurrection from the dead is as clearly revealed as any one doctrine of God. Thus Solomon ſays, Eccl. vii. 2. It is better to go to the houſe of mourning than to go to the houſe of feaſting, *for that is the end of all men*. If the houſe of mourning is underſtood as relating to death, as may be inferred from the former verſe: "The day of death is better than the day of one's birth;" then Solomon *affirms with truth and not falſely*, that is the *end* of all men. But if it be alledged, that the houſe of mourning being the *end* of all men, is to be explained from the end of ſorrow, viz, *making the heart better*, as in the following verſe, it is ſtill a true affirmation, and equally invalidates the force of your argument. The only other text I ſhall trouble you with at preſent, is Gen. vi. 13. God ſaid to Noah, 'The *end* of all fleſh is come before me, and behold I will deſtroy them with the earth.' Now here was a deſtruction which was to come upon all fleſh, and God ſays it was to be their *end*. This cannot poſſibly be the ſecond death, for that ſhall not be the end of all men, it muſt therefore be reſtricted to the firſt death, and to that only: it will not be contended, that becauſe all ſhall be raiſed to life again, therefore the God of truth could never with truth affirm that a preceding *puniſhment, or deſtruction*, was to be the end of all men. It will readily be admitted, that the firſt death being ſaid to be the death of all men, does not by any means contradict the doctrine of the reſurrection: and by the ſame rule may we not conclude, that any future puniſhment or deſtruction, being ſaid to be the end of ſome men, cannot contradict the doctrine of the Reſtitution of all Things. Before I offer any ſolution to your third objection, it may not be amiſs to inquire

quire a little into the ſenſe in which the ſacred writers have uſed the word *æon*, which you think ſignifies *eternal, endleſs duration*, and build your arguments on this opinion. Now, if it ſhall appear that the writers of the New Teſtament have not really uſed the word in this ſenſe, it will naturally follow, that every argument raiſed upon that ground muſt be totally without foundation. If it be conſidered that the doctrine of eternal miſery had been eſtabliſhed in councils long before the Engliſh tranſlation of the Bible, it will not ſeem ſtrange that the tranſlators, who were themſelves of that opinion, ſhould have ſo rendered the word as to countenance that opinion in general, although in ſeveral paſſages the abſurdity of rendering it by *eternity* would have been ſo glaring, that they ſeem to have been obliged to conſider it as a ſubſtitute for *koſmos*, world; and accordingly have rendered it world, with much the ſame propriety as the word which ſignifies a *year*, would have been tranſlated a *city*. The reaſons which incline me to think that the word no where in the New Teſtament properly ſignifies *eternity*, are: Firſt, that it is very often uſed in the New Teſtament in a plural form, and therefore cannot ſignify *eternity*, for if eternity be its leading and proper idea, all ſuch paſſages ſhould have been rendered *eternities*, and where it is rendered for ever and ever, it ſhould have been literally "*To the eternities of the eternities.*" Indeed, in your laſt letter you ſeem to have been ſenſible that the idea of eternity is not always meant to be conveyed by this phraſe, for you there give it as your opinion, that this phraſe, Rev. xiv. 11. has a relation *only to ſome* temporal puniſhment. Alſo, Rev. xx. 10. becauſe to have admitted that it properly ſignifies eternity in theſe paſſages, would have directly contradicted the doctrine you was labouring to eſtabliſh. By eternity I underſtand continued duration without either beginning or ending; and therefore a plurality, or more than one *eternity*, ſeems to me as inconſiſtent as a plurality of *only true Gods*. Secondly, the æons are ſaid to be made Heb. i. 2. "By whom alſo he made the *worlds*." I need not inform you that the word here rendered world is *æonas*, and therefore, by the above rule, ſhould have been *eternities*. The idea of eternities being made, naturally implies ſome time [illegible]en there was no eternity? But what idea can we have of a period when there was no duration? The abſurdity appears to me ſo glaring as to need no refutation. Thirdly, the Scriptures often ſpeak of the *beginning of the æons*, yea even of tranſactions *before the beginning of the*

the aeons. Now if eternity is the leading idea of the word; ſuch paſſages ſhould be read the *beginning of eternity*, or *of the eternities*, where it is plural. So John ix. 32. *ek tou æonos* ſince the eternity began. Acts iii. 21. *ap æonos, ſince the eternity began.* Acts xv. 18. *ap æonos, from the beginning of the eternity.* Rom. xvi. 25. Chroniois æoniois, the times of the eternities. 1 Cor. ii. 7. *pro ton æonon, before the eternities.* Eph. iii. 9. *apo ton æonon, from* the beginning of the eternities. Titus i. 9. *pro cronon æonon, before the times of the eternities*, &c.

In all theſe, and many more paſſages, the word is rendered ſo as to denote limited duration, though certainly in theſe it is as fully expreſſive of eternity as the ſame word in any other text in the New Teſtament. The only reaſon I know of why it is not rendered the ſame way in theſe as in other paſſages, is, that the abſurdity of ſpeaking *of the beginning*, or of things before the beginning of eternity, is ſo very glaring, that every one would have detected it. In theſe paſſages at leaſt it will be owned, that the writers of the New Teſtament did not mean to convey the idea of eternity by the word *æon*, either ſingular or plural, and theſe furniſh reaſons to think, that they have in no inſtance uſed this word as expreſſive of *infinite duration.*

Fourthly, the *æons* are repreſented in ſcripture as ſucceeding one another, as one year or day ſucceeds another; thus Col. i. 26. there are æons already paſt, and which have been ſucceeded by *ton æonos toutou, this preſent æon*, Luke xx. 34. So 1 Cor. ii. 6. *tou æonos touto, this preſent æon.* But if the word properly denotes *eternity* in 2 Cor. iv. 4. the *devil* is there ſaid to be the god of it. *Ho theos tou æonos touto, the god of this eternity.* This *æon* or age ſhall have an end, Matt. xxviii. 20. the end of the *æon*, ſhall we ſay the end of the eternity? Matt. xxiv. 3. The harveſt is the end of the *æon, end of the eternity.* And this æon will be ſucceeded by other æons, Luke xx. 35. *tou æonos ekeinou, that other eternity* will ſucceed *tou aenos touto, this eternity.* So Eph. ii. 7. *en tois æoſi tois eperchomenois*, the eternities *to come*; and many more texts to the ſame purpoſe. Now it appears to me that the uſe of the word *æon*, in theſe and many other texts, is abſolutely inconſiſtent with the idea of *eternity*, and ſo it ſeems to have appeared to the tranſlators, who, to avoid the inconſiſtency, have rendered it by different terms. In Eph. ii. 7. and Col. i. 26. they have rendered it *ages*, a term which ſeems to me more expreſſive of its real ſignification, and will apply

apply better throughout the whole New Teſtament, than any other that I know of; hence I think the ſacred penmen never uſed the word as denoting *eternity:* for if *eternity* be its leading idea, then the New Teſtament informs us of the *beginning and end of paſt eternities*; the commencement, continuance and end of the preſent eternity, of which the devil is the god, and the coming of other eternities when this is come to an end, but theſe are ſuch evident inconſiſtencies that I am perſuaded you will not contend for them. Your obſervation is very juſt, that puniſhment of the ages is not a proper tranſlation of [*kolaſin*] *æonion* Matt. xxv. 46. you obſerve that it is a corruption, deſtroying the relation in which the word æonion ſtands to the word kolaſin, by turning the adjective into a ſubſtantive. Your obſervation is no leſs juſt than that I was aware of the difficulty, and totally at a loſs how to tranſlate it, and therefore in general retained the Greek word: perhaps *age* or *diſpenſation* may not fully and properly expreſs the meaning of the Greek word *æonion*. I wiſh to be informed of one more proper, as it appears by what is already noticed, that the idea of eternity is incompatible with its uſe in the New Teſtament. Indeed I know of no adjective in the Engliſh language which expreſſes fully and properly the meaning of the Greek adjective *æonion*. I am perſuaded that eternity, as denoting infinite endleſs duration is abſolutely incompatible with the ſcripture uſe of the word æon, and I am no leſs perſuaded that æonion neither does nor can convey an idea ſo diametrically oppoſite to the meaning of the ſame word in a ſubſtantive form. If an Engliſh adjective does not occur (at leaſt to me) which properly expreſſes its meaning, why not retain the Greek word itſelf, if ſufficiently intelligible, as is frequently done with many Greek words, where the ſame poverty of language cannot be pleaded for in the Engliſh? You adduce ſeveral texts to prove that *æonian* muſt neceſſarily ſignify eternal, and which you ſeem to think quite concluſive; theſe I ſhall alſo examine: the firſt is, Rom. xvi. 26. The Everlaſting God. This I think will not anſwer your purpoſe; becauſe *tou æonion theou*, the *æonion God*, or, as you ſay, the eternal God, by whoſe command the goſpel was preached to all nations, for the obedience of faith is Jeſus Chriſt. Compare Matt. xxviii. 19. Mark xvi. 15. and that Jeſus Chriſt is the Eternal God with you is yet to be proved. The ſecond is, 1 Tim. i. 17. *King eternal*. When you look into this text you will perhaps think it is not a tranſlation, but a corruption deſtroying the

the relation, by turning the ſubſtantive into an adjective; it here occurs in the plural form, *baſilei ton æonon, king of the ages:* If eternity is the meaning of the word, it ſhould be read King of the *eternities*; but a plurality of eternities, as I have already obſerved, is a contradiction too groſs to be admitted, and therefore will not prove the point. The third is, Heb. ix. 14. *Eternal Spirit.* The eternity of the Holy Spirit is what I by no means call in queſtion: but the queſtion is, Whether the eternity of the Holy Spirit is expreſsly taught in this text? Suppoſing *pneumatos æonion, æonion Spirit* to be the true reading, it will expreſs the agency of the Spirit of God during the æons, in preſenting penitent ſinners a holy and acceptable ſacrifice unto God after the image of Jeſus Chriſt, Rom. xii. 1. But if we advert to this, that in ſome ancient manuſcripts of good authority the reading is *pneumatos agiou, Holy Spirit,* Spirit of Holineſs; it will farther ſhew, what little weight is to be laid upon a ſingle expreſſion: I call it a *ſingle expreſſion,* becauſe it is not to be met with in any other text in the whole New Teſtament; whereas Spirit of Holineſs, and Holy Spirit, occur very often. Now, by your own rule in your former letter, a ſingle difficult word ought always to be interpreted by thoſe which occur oftener and are plain. Indeed *holineſs* is the very idea expreſſed in this text, for it was through this very agency of the Spirit that Chriſt offered himſelf without ſpot to God. Eternal duration can have no influence that I know of to make or keep ſpotleſs; but the agency of the Spirit of God in the character of the Spirit of Holineſs is the very means by which it is accompliſhed. Add to this, that as *pneumatos æonion* no where elſe occurs in the New-Teſtament, but *pneumatos agiou* very often (and alſo in this place in ancient copies of good authority) it gives reaſon to ſuſpect that this was the original reading. The fourth is, Eph. iii. 11 *Eternal purpoſe, purpoſe of the ages,* there is not an adjective in the verſe, and like 1 Tim. i. 17. the ſubſtantive is in the plural form, and if the word ſignifies eternity, it will read literally *purpoſe of the eternities,* but as I have obſerved already, *more eternities than one muſt* ſignify ſomething elſe than *infinite duration:* beſides, this purpoſe is ſaid to be made [*epoieſen*] in Chriſt Jeſus, but eternity I think had no beginning. Can this be affirmed of any thing that is made? Jeſus Chriſt is ſtiled the beginning of the creation of God, the firſt born of every creature. Do theſe titles (according to your judgment) intimate eternal exiſtence? I beg leave to refer you to Mr.

Elliot's publications on that ſubject. And if it ſhall appear (according to your ſentiments) that Jeſus Chriſt was not co-eternal with the Father, it will follow that nothing which is ſaid to have been made in order by him can be ſaid to have been eternal. The fifth text is, 2 Tim. ii. 10. Eternal glory. This is alſo read by *Veleſius*, *doxes ouraniou*, Glory of Heaven, rather Heavenly Glory, for *doxes æoniou*, *æonion glory*. But ſetting aſide the different reading, ſtill it will not prove the point, becauſe *æoniou* is not expreſſive of infinite duration, but of finite limited duration; and if I miſtake not, reſpects that peculiar dignity and glory which the ſaints will poſſeſs with Chriſt during his æonion reign, as kings and prieſts until the time of the end, when our Lord ſhall deliver up the kingdom unto God even the Father. I call it a peculiar dignity, becauſe I think it will be peculiar to them in that peculiar period, when ſuch of the elect as continue faithful unto the end ſhall then reign with Chriſt in his kingdom, and exerciſe the office of kings and prieſts, co-operating in the ſubduing of all things under the feet of Chriſt, that all things being ſubdued unto him, God may be all in all. Upon theſe five texts you obſerve, "And that eternity is properly expreſſed by the word *æonion* in theſe texts is too obvious to admit of a diſpute."

I would juſt beg leave to remark, that the word *æonion* does not occur in each of all the five texts you mention, as you may very eaſily ſee by looking into the texts: that the word is twice a genitive plural in the ſubſtantive form. With regard to the contraſt you mention, 2 Cor. iv. 18. of *æonia* with *proſkaira*, you obſerve, "That if *æonia* does not import endleſs duration, the antitheſis and the beauty and propriety of the Apoſtle's reaſoning is loſt, and the things which are not ſeen have no greater excellency than the things which are ſeen." I anſwer, I cannot think eternal duration is the idea the Apoſtle meant to expreſs in this verſe by the term *æonia*, becauſe, in that caſe, it would ſtand in direct oppoſition to the word æonion, in verſe 17. It is abſolutely impoſſible that any thing can go beyond eternity or endleſs duration. But the Apoſtle ſays, the weight of glory greatly exceeds *æonion* for *katka hyperbolen eis hyperbolen æonion*, might be rendered pretty literally *intenſely*, *exceeding*, *to an exceſs*, *æonion*. Thus the Apoſtle's expreſſion would naturally lead us to conclude, that as the weight of glory which the faithful will enjoy as the fruit of the preſent lightneſs of their affliction, will reach beyond the duration deſcribed by

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the word *æonion*, to a great and unmeasureable excess, as the doubling of the word denoting excess seems to intimate; so it evidently shews, that whatever extent of duration is described by *æonion*, it cannot possibly be eternity, because the duration of the weight of glory will exceed that duration to an exceeding great excess. I have thought the *things not seen* may refer to the conformity of the faithful to the image of Jesus Christ in his three great offices of *Prophet*, *Priest*, and *King*, which are yet *unseen things*. 1 John iii. 2. *It does not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is.*" Their conformity to Jesus, in his prophetical character, is by no means complete in this life, and will only be perfect when they shall be like him. Now, as the exercise of Christ's Prophetic office betokens a relation to those for whose behalf he sustains that character: so the elect stand in a similar relation to the rest, as a lamp which burns not for itself but to communicate light to all to whom its influence extends; and there is also a public end to be answered by their ministrations in that capacity, viz. That the world may know and believe "That the Father sent the Son, and that he loved them as he loved him, see John xvii. 21—23. But the unity of those who believe in Christ, through his Apostles' word, has at no time been so conspicuous hitherto as to accomplish that glorious and desireable end, and we are sure it will not be accomplished before the day of judgment, or else there would be no perdition of ungodly men. I think it must therefore be referred to their ministrations in a public capacity, in the New Jerusalem state, where they may be instruments for conveying the leaves of the Tree of Life to the nations, who will then stand in need of healing. There has been no more than the earnest of that hitherto taken place, but I believe that prayer of our Intercessor will, in the issue, be most completely acccomplished, when the elect will be at large what the Apostles were in miniature; or as an earnest, "*The epistle of Christ known and read of all men.*" In like manner, their being conformed to his image in his Priestly character, is inseparably connected with *making intercession for transgressors*. This character believers already possess, but not in perfection; the complete exercise of that office is an object, not of present possession, but of future hope, and will cease only when the wickedness of the wicked shall come to an end. Psal. vii. 9. which prayer being dictated by the Holy Spirit, and according to the will of God, will receive a full accomplishment.

The office is also connected with instructing the ignorant, the priest's lips were to keep knowledge, and the people were to enquire the law at his mouth, which shews their connection with those who stand in need of instruction; and it may be by their means that the nations of them that are saved shall walk in the light of the New Jerusalem. The priest's office was also to bless the people; and if believers are to be like Jesus Christ, they will be mediums through whom divine blessings will be conveyed to those for whom they minister in the priest's office. They will also be conformed to his regal character; they will be kings as well as priests, and that not in name only, but in reality; and this as plainly intimates that there will be some who will be their subjects; for a king without subjects is but an empty name, and would not be according to Jesus Christ. Now I apprehend that their subjects will be such as were formerly their persecutors, and by force usurped authority over them. "They shall rule over their oppressors." Isai. xiv. 2. But what is the end of that government which is of God, not surely the eternal destruction of its subjects? but the bringing them to obey his laws that they may live. The law of God is the rule of his righteousness, and to bring men to submit to the righteousness of God, if I mistake not, is the very end to be answered by the ministration of Jesus Christ and his saints. The obedience of faith was the very design of the Gospel being preached among all nations; for this end it will continue to operate until it shall effectually accomplish his good pleasure in reconciling all things, and putting them in a proper subordination under the feet of Jesus Christ, whose kingdom ruleth over all; his saints also shall have power over the nations to rule them with a rod of iron, until they be broken to shivers as the vessels of a potter, and their hearts be brought down with grief, until they shall confess their iniquities and the trespass which they have trespassed against the Lord, and then he will have mercy upon them, and bring them to bow the knee in the name of Jesus, and confess with the tongue that he is Lord to the glory of God the Father. Compare Lev. xxvi. 3, &c. with Psal. cvii. 11, 16, &c. where the design of punishment is clearly displayed to be, *not eternal destruction, but voluntary submission*. I do not think your conclusion to be very satisfactory, that if the things not seen are not eternal, they have no greater excellency than the present momentary things. The felicity which the faithful will enjoy with Christ during the thousand years reign is confessedly

ſedly temporal, but would it be, therefore, warrantable to ſay, that becauſe it is not eternal, therefore it has no greater excellency than things of only an hour's duration? And yet, for any thing I know, a ſingle hour may bear a greater proportion to a thouſand years than the longeſt term of human life bears to the ages of ages in the kingdom of Jeſus Chriſt, after the day of judgment and perdition of ungodly men. The bleſſings peculiarly connected with the birth-right which Eſau deſpiſed were only of a temporal duration (for things of an eternal nature are not eſſentially connected with any particular fleſhly birth) ſhall we ſay, that becauſe they are not eternal therefore they had no greater excellency than the morſel of red pottage for which he ſold his birth-right: and if ſo, where was the cauſe of his being called a profane perſon on that account, and of his bitter repentance, and being rejected from receiving the bleſſing, though he ſought it carefully with tears? I am perſuaded a little reflection will convince my dear friend, that although his argument appears weighty, it is not abſolutely concluſive. It is true the lexicographers render the word *æon* by *ævum*, but it is not leſs true that they alſo render it *ſeculum, an age*; and this latter appears to be its leading idea wherever it occurs in the New Teſtament; and the inſtances you adduce, by way of illuſtrating its application to things of limited duration, ſuppoſing its meaning to be *eternal*, I humbly conceive does not ſerve your purpoſe, but directly the contrary. You obſerve, "God is ſaid to have fulfilled his promiſe of pouring out his ſpirit upon all fleſh, becauſe there were aſſembled in the houſe with the Apoſtles, when the Holy Spirit deſcended and filled the houſe, *ſome*, though a very ſmall part of every nation under Heaven!" The text, Acts ii. 5. ſays, "*There were dwelling at Jeruſalem, Jews, devout men, out of every nation under Heaven*;" but we have no account of theſe being aſſembled with the Apoſtles till the gift of tongues was noiſed abroad; neither have we any account that the Holy Spirit was given to them. We have no ground to ſuppoſe that the Holy Spirit filled any more than the *twelve*, or at moſt the *hundred and twenty* mentioned chap. i. 20. and the Apoſtle does not ſpeak of it as the ultimate accompliſhment of Joel's prophecy, when he ſays, ver. 16. "*This is that which was ſpoken by the prophet Joel, &c.*" The fact leads us to think that it then only began to be fulfilled, for he exhorts them to repent and be baptized, and they ſhould receive the gift of the Holy Ghoſt; for, adds he, "*The promiſe is to you and to your children,*

children, and to all that are afar off, even as many as the Lord our God shall call;" and he calls all men every where to repent. The promiſe of pouring out the ſpirit upon all fleſh is in fact not yet accompliſhed, but is ſtill fulfilling, and is likely to be ſo till all fleſh be really filled with the ſpirit of the living God, and hence the Apoſtles were ſo far from viewing this as the full accompliſhment of the prophecy, that they ſpeak of it as the firſt fruits of the ſpirit; that they were then endued with power from on high, that beginning at Jeruſalem, the ſame divine influence might extend to all fleſh in the moſt extenſive ſenſe of the word.

[*To be continued.*]

INSTANCE OF LONGEVITY.

"THE days of man are threeſcore years and ten; and though *ſome* men be ſo ſtrong that they arrive at fourſcore years, yet is their ſtrength but labour and ſorrow, ſo ſoon doth it paſs away, and we are gone." This was the reflection of Moſes, the man of God, when he compared the general period of human life in his day with what he has recorded it to be before the flood. From ſeven or eight hundred to ſeventy or eighty years is certainly a very great difference, and the conſideration of this abridgment of human life is very humbling; but, doubtleſs, the all-wiſe God did it in mercy. The long lives of the ante-deluvians was a great cauſe of the univerſal depravity of that age. Death was firſt inflicted upon man becauſe of ſin, but yet the ſentence was pronounced in mercy, and the hope of immortality was given in the ſeed of the woman. Life, though it is deemed too ſhort to get great knowledge in the arts or ſciences, is yet long enough for men to learn the knowledge of God in. It would be wiſer in mankind to improve it with diligence, than to waſte it in vain complaints of its brevity. But alas! it is often ſeen that even a long life is ſpent without God, without Chriſt, and conſequently without hope. Mr. Iſaac Ingall died in April 1798, at Battle, in Suſſex, aged an 120. Several accounts of him have appeared which are very inaccurate. As I perſonally knew him, and have often converſed with him, even from my boyiſh days, the following account of him may be depended on as true. He was of ſtature under the middling ſize, and I have heard my father ſay that he had been a ſtiff, ſtout made man, and very active and upright, though he muſt have been ſixty years old when my father

father firſt knew him, conſequently he could not be called young at that time. I believe he had lived in the Webſter family about ninety years, being ſervant to Sir Thomas Webſter before he purchaſed Battle Abbey, which was about 1720, as Lord Montague ſold it in conſequence of being involved in the South-Sea bubble in that memorable year. Mr. Ingall went the tour of Europe with the late Sir Whiſtler Webſter, eldeſt ſon of Sir Thomas. During the tour he learned the French language, and got a ſmattering of moſt of the languages of Europe. I have heard him ſeveral times, when near an hundred years of age, recount ſome of his adventures in his travels with great animation, and give ſome laughable accounts of the circumſtances which befel him.

For many years he ſerved Sir Whiſtler in the capacity of Butler, and he retained that office after he was an hundred years of age. He was by no means an abſtemious man, for though he was not a drunkard, yet he would drink freely after he had a century of years upon him. Ever ſince I can recollect him, which is above thirty years, his hand ſhook very much, notwithſtanding which he wrote a clean character, ſomething like a lawyer's. He never uſed a ſtick in walking till he was above an hundred years old. In his latter days his memory ſeemed impaired; he often forgot what was done yeſterday, while he would recount, in a minute way, what had befallen him an hundred years ago. For many years he uſed to read the New Teſtament very attentively. Though he was very feeble for ſeveral years before his death, yet he was not confined either to his bed or room: he walked in the garden even the day before he died. His ſight was ſo good, that he could tell exactly what it was o'clock by his watch, at near a yard diſtance, without ſpectacles, but his hearing had been impaired for twenty years. When he was about an hundred and ten years old he applied to a ſurgeon in Battle to cure him of the ſhaking of his hand, and ſeemed offended when the medical gentleman told him that it was incurable at his age; and he actually went to London for better advice, though without effect.

He was once married, but his wife died about ſixty years before him; he had a ſon by her, who has left children and grand-children, now living in London; beſide which he had a natural born ſon after he was ninety years of age, whom he brought up as his own, and who is now living at Battle. The late Sir Whiſtler Webſter, who died about twenty years ago, left him an annuity of twenty pounds, and his living

living in Battle Abbey during his life; but though Lady Webster provided a woman, whose sole business it was to take care of him, yet, from a childishness of mind, which is very incident to extreme old age, he left the Abbey under an idea that his life was in danger from poison. He died in a few days afterwards at a neighbour's house. He had a fall down some steps in the garden the day before his death, which he complained hurt him much; though there was no appearance of his having received any material injury by it. He died with much apparent ease.

Very long life does not seem to me to be desirable; and no life is too short, if it be attended with the knowledge of God, and the enjoyment of his love in Christ Jesus.

July 16, 1798. W. VIDLER.

THOUGHTS ON RESURRECTION BODIES.

MR. EDITOR,

THE great doctrine of the Resurrection having lately employed my mind, I send you the few thoughts following, which, perhaps, may not be unacceptable to your Readers.

I consider the human body in its embryo state, as an animalcule imperceptibly small, and all the accessions of matter which give it bulk or magnitude, as foreign and perpetually changing, and hence am led to consider the resurrection-body, as rendered rare and spiritual, from its being divested by the hand of power of all that perishable enlargement of the original *stamina*; and although I do believe that Jesus Christ did rise with the same body in which he suffered, yet it does not appear to me, that after his resurrection it was any longer subject to the mechanical laws of this system; it was not susceptible of pain or of injury, from the hand of violence or accident; and it was in all respects under the absolute command of his volition, so that when he had quitted his personal converse with his disciples, and did actually ascend into Heaven, he took with him no natural or terrestrial body, but a spiritual and celestial one.

It is, indeed, difficult to say *positively* what the resurrection-body will be; but it seems to me, that the following *negative* ideas of it are founded in truth.

First, That it cannot be a body composed of flesh and blood; of this we have full assurance, 1 Cor. xv. 50. *Flesh and blood cannot inherit the kingdom of God.*

Secondly,

Secondly, Neither can it be a body of the same structure with the perishing body, nor have the same configuration, for *though meats are for the belly, and the belly for meats; yet God shall destroy both it and them*, 1 Cor. vi. 13.

Thirdly, Neither will the Resurrection-body retain the distinction of sex, for *they who shall be accounted worthy to obtain that age, and the (first)—resurrection from the dead, neither marry, nor are given in marriage—but are as the angels*—Luke xx. 35, 36.

Fourthly, Resurrection-bodies must be *impassible*, for they who serve God in his temple, *shall hunger no more, nor thirst any more—and God shall wipe away all tears from their eyes.* Rev. vii. 16, 17.

From the above account, which is stated in the New Testament, I think it evident, that though Christ rose from the dead, with that body in which he suffered, yet it will not follow, that he ascended into heaven with a body that had flesh and blood; but with a spiritual and celestial body; for I conceive, that such as the Resurrection-bodies of the saints are described to be hereafter, such is the body of Christ now; for we shall see him as he is, and shall be like him.

Cranbrook, Kent, July 19, 1798. OMICRON.

Consolation to a Mother, under the Loss of a Child.

MADAM,

MY very good friend, T. W. shewed me your mournful letter. I sincerely sympathize with you in your feelings, which I am the more enabled to do from my own experience, having, as you know, lost my first-born son, a lovely, promising youth, in his fifteenth year. I should have gone mourning to this day, had I not been supported by the consolation of religion. The knowledge of God is the best support under trouble, and submission to his holy will, brings a calmness with it to the most afflicted mind. The feelings of your heart certainly do honour to you as a mother; but give me leave to observe, that the most tender feelings of the mind, if carried to excess, are both hurtful, and sinful: for instance, if you indulge your present grief, you will be rendered indifferent to every enjoyment of life, your health will be injured, and your family will suffer, and you will cast a reflection upon the character of God.

I know that you do not mean to do either of these things, and I should be very sorry to see such unhappy consequences

mise, from an undue exercise of the finest sentiments of humanity, you will listen, then, to the voice of friendship, while I endeavour to pour balm into your wounds; and may the Father of mercies bless the attempt, to your relief.

Consider the *goodness* of God: He is *Love*. This is not an empty name which he bears in profession towards us, without deserving it in his conduct. No, it is expressive of his nature: he has the fullest claim to the title. He is the father of our spirits, the former of our bodies, the author of our being, our bountiful friend, and our gracious and merciful redeemer. His wisdom is such that he cannot mistake. His goodness is such that he cannot wilfully err. He has given his Son to die for you; for *you, a Sinner!* yea, he gave Christ for you, because he knew you were a sinner! If he gave you his own Son, will he withhold from you any other gift, which his wisdom and goodness shall see to be for your welfare? You will say, He has taken from me my dear child! I answer, it was he that gave you that child. Had he not a right to take him again in that way, and by that means which he saw fit? may he not do what he will with his *own*? Suppose you had put your child out to nurse, to some kind careful woman; who, by its beautiful form, and innocent endearing prattle, should have become doatingly fond of it: I ask, if, when you took it home again, the fond nurse should so mourn and complain as to make her life miserable; would you not say, the child is mine, I am his true mother, I love him most, I have a right to him? You assuredly would express yourself in some such language. Now has not God a *greater right* in your dear, lost boy, than you have? is he not his *true* parent? does he not love him *better* than you ever did, or can do? did he not give him to you to nurse, *for him?* I will not even presume that you doubt of the happiness of the child; you believe that Christ died for all; surely then infants are particularly interested in his love. When he was upon earth, he strikingly expressed his affection to them. *He took them up in his arms, laid his hands on them, and blessed them; and said, of such is the kingdom of Heaven.*

Your heavenly Father has only taken his *own* child, to his *own* house, and into his *own* immediate care; and whatever you feel upon the subject (as feel you must) yet let your feelings be in submission to the divine wisdom and goodness. You acknowledge the wisdom and goodness of God, in a general way; but you cannot see the exercise of those perfections in the particular providence which has befallen you.

Here

Here indeed lays the trial; I confess that there is a great difference between the admission of a general truth and the application of it to our own immediate circumstances, but of what use is any general truth, except it be in its application to mankind as individuals? For instance, it is true that God has given food and raiment to his creatures; but of what use would that grant be to us; if you and I might not take the share which our necessities require? The bounties of his providence are not more universal than the blessings of his grace. We have taken the former without any hesitation, perhaps also, often without gratitude, we have as good a right to the latter; for both are the gifts of his love, and we deserve neither. Again, if there could be a *single instance* in which God could act without wisdom and love, there may be more such instances; and then we could never be assured that we were safe, much less happy, under his protection. Our lives would be all uncertainty, doubt and darkness. This is the unhappy case of those who live without God in the world; they are ignorant of his character, they know not that he is good even to the unthankful and the unholy. They have not yet learned that his *mercy*, *his tender mercy*, is over *all* his works: they are therefore subject to strong conflicting passions, irritated by the uncertainty of their minds, and heightened by their want of confidence in God. But this I trust is not your case, you are already possessed of the first principles of Divine Truth, which, if acted upon, will be found to be firm footing and solid rock to your soul. Go on, Madam, with firm reliance upon the love of God; he hath smitten and he will heal, he hath wounded you, and he will bind you up.

But you have much anxiety, least you should not know your child again in the future world. To this I reply, that I am fully persuaded of identity of person existing hereafter, as really as it does in the present state, we shall certainly know the man Christ Jesus, as being the *same person* who was crucified for our sins, and if he will be personally known as the *Son* of Abraham, and the *Son* of David, why should not I know my son, and you yours? We shall also see Abraham, Isaac, and Jacob; but this cannot be if identity is lost there. We are told also; that *every* man shall stand before the judgment seat of Christ, and *every* one shall receive according to his works: but if there be no personal knowledge, then there can be no distinction of character: which is contrary both to reason and revelation, as we shall

not be in danger of miſtaking Paul for Moſes, nor Elijah for John the Baptiſt, ſo neither will you miſtake your ſon for another; but in what ſtate of improvement you will meet the departed innocent, whoſe death you now ſo heavily mourn, I cannot tell. Suffice it to ſay, he will be in his meaſure, like Chriſt his head. Come wipe away the tear from your eyes, indulge a chearful frame, rejoice in preſent good, as well as in future expectation; you ſtill have much in hand and more in hope, eternal life is before you, your gracious God has done nothing wrong, you yet have your comforts that ought to reconcile you to life and to the various duties of it. If Providence has taken one child, he has left another that claims your care, not to mention that your preſent ſituation calls you to take care of your health. This affliction will, I truſt, be a bleſſing to you all your days. Whom our heavenly Father loves he chaſtens, and ſcourgeth every one, whom he receiveth among his firſt-born children. The following verſes have ſomething ſuitable to your caſe and perhaps may tend to conſole your heart.

Come look with me beyond the veil,
  Anticipate your hope;
Nor let eternal proſpects fail,
  To drink all ſorrow up.

Our weary ſouls ſhall take their flight
  From earth, and earthly things;
To mingle in the realms of light,
  With Prophets, Prieſts, and Kings.

The tender huſband, loving wife,
  Shall there each other find,
Again enjoy the ſweets of life
  With an unclouded mind.

There parted friends with rapture meet,
  Bright in immortal charms;
There I my darling boy ſhall greet,
  And claſp him in my arms.

Child of ſorrow, care, and love,
  But now the child of joy,
A parent's utmoſt bliſs I prove
  With my enraptured boy.

There my forefathers I ſhall meet,
  They, thout to find their ſon,
Each ſhall with holy joy relate
  The wonders God hath done.

We

We shall with full delight embrace,
No more from God depart,
But mercy view in Jesu's face,
And love with perfect heart.
Universalist's Hymn Book, page 322.

Perhaps you will sing this song of Zion, and be no more sad. To conclude, I earnestly entreat you to pour out your soul before God. He heareth prayer, and healeth the broken in heart. He will teach you to rejoice in his name, and to say concerning his conduct, '*He hath done all things well.*'

I remain your sincere friend,
and servant, in the Gospel of Christ,

June 19, 1798. W. V.

Poetry.

ODE ON THE NATIVITY.

EARTH! join with Heav'n, to spread abroad,
The Glory of the highest God;
Who makes our groans and sorrows cease,
Who fills the universe with praise.
Mercy stooping from the throne,
Makes eternal goodness known,
Bids our doubts and fears remove,
Melts the hardest heart to love.
Now to us a child is born,
Now to us a Son is giv'n,
He will man from folly turn,
Earth and hell restore to Heav'n.
He is born, our woes to heal, to soothe our cares,
And, "God with us!" is the high name he bears.

Wonderful He! the first-born Son of God!
Whose voice first gave Creation birth;
Lays by his pow'r, his glory hides,
Within a Virgin's womb abides,
Heav'n's Lord, an infant is on earth.
Wonderful love! unbounded, matchless grace!
Faith's wide extended wings scarce soar so high,
Who could conceive, to save a lost rebellious race,
Could humble thus the Son of Deity.
Behold him in a manger laid!
With beasts, behold his infant form!
He who the winds and tempests made,
Here humbly shelters from the storm.

Great

Great Counſellor of Man! I hail the day!
Which brought thee here, to bear our ſins away:
Light of the world! Director of mankind!
Righteous Inſtructor of the humbled mind!
Ignorance, with doubts and fears,
At thy ſpeaking diſappears;
Nature's clouds and miſts remove,
Before the ſplendor of thy love:
Thro' thy wiſdom, and thy grace,
Man reſumes his long loſt place,
Rules himſelf and family,
Makes the world thy goodneſs ſee,
Till all ſhall in thy courts appear,
The wiſdom of thy truth to hear,
And ſee their Great Inſtructor there.

The trumpet blow, and hail the happy morn
That doth Almighty love to man unfold,
Hail, ſacred day! For Chriſt the Saviour's born,
In type and ſacrifice by prophets long foretold.
Behold the royal child,
All lonely, playful, mild,
I mark his dignity!
Heav'n's great Vicegerent! who ſhall reign
With uncontroulled pow'r;
Angels, and men, ſhall own his ſway,
And hell ſhall his dread voice obey,
And own the Conqueror.
Jehovah, uncreated God!
Shall all to him ſubdue,
And wield his ſceptre, and his rod,
Till Nature to him bow.

I view the period haſt'ning on,
When all in heav'n, and earth, and hell,
Shall hail as Father, David's Son!
And with loud ſongs his triumphs ſwell.
Thou godlike Child! ſhall wear bright wiſdom's crown,
And with ſtrict juſtice thy rewards diſpenſe,
Or by thy kind chaſtiſements wilt make known,
To all thy dear paternal providence.
Then all ſhall ſee, thy gen'rous care
Is unremitting ev'ry where;
And all thy creatures ſhall confeſs,
Thy ſole delight is them to bleſs;
To make them all one family,
United unto God like thee;
Then ſhall they boaſt in thee a parent's name,
And with loud ſhouts their father's praiſe proclaim.

Hail, Son of Man! Hail, Son of God!
I ſee thy glories higher riſe,
Till hell ſubdu'd beneath thy rod,
All ceaſe to be thy enemies.

Creation

Creation to its God reſtor'd,
Rebellion ſhall for ever ceaſe,
And God alone ſhall be ador'd,
And thou be Prince of Univerſal Peace.
Then, ſhall thy glorious kingdom end,
And ſin ſhall be no more,
But all ſhall to thy voice attend,
And all ſhall own thy pow'r.
Thy Father homage, thro' his Son,
And ever worſhip him alone.

MONTHLY OCCURRENCES.

June 27.

SEVERAL engagements have lately taken place in Ireland, in moſt of which the Rebels have been defeated, and General Munro, their principal leader, taken priſoner and executed.

28. Yeſterday, the Earl of Beſborough made a motion in the Houſe of Lords, which was ſeconded by the Earl of Suffolk, to the following purport,

That an humble addreſs be preſented to his Majeſty, that he would take into conſideration the preſent ſtate of Ireland, and that when under Divine Providence the Rebellion ſhall be ſuppreſſed, ſuch a ſyſtem of conciliation may be adopted as may beſt tend to reſtore the bleſſings of peace and good government, and alſo to implore his Majeſty to employ thoſe perſons in the adminiſtration of affairs in Ireland, who enjoy the confidence of the people, and will inſure to them the permanence of a juſt and lenient ſyſtem of government.

The motion was negatived by the majority of 51 againſt 21.

30. Yeſterday the King went to the Houſe of Lords, and prorogued the parliament to the 8th of Auguſt.

July 3.

By letters lately arrived from New-York, it appears the Spirit of America is completely roufed. Her government irritated by the conduct of France, is adopting the moſt vigorous and deciſive meaſures, and addreſſes from various parts of the country are daily preſented approving of them. Two bills have lately paſſed the Houſe of Repreſentatives of great importance, one to authoriſe the Preſident to direct the commanders of the armed veſſels to capture any French cruizers, who ſhall be found hovering about the coaſts of the United States to commit depredations; and alſo to retake any American merchantmen that may have been captured by ſuch cruizers; the other is a bill to prohibit all commercial intercourſe between that country and any part of the French dominions, during the preſent differences between France and America.

4. The Weſt India fleet conſiſting of upwards of 100 ſail, under convoy of his Majeſty's ſhip Alfred of 74 guns, and other ſhips of war, have ſafely arrived in the Downs.

6. The French fleet under the command of Buonaparte, have taken poſſeſſion of Malta, a port of great importance in the Mediterranean.

9. The Courts of Vienna and Madrid are combining their inſtances with the French Directory, for making an eſtabliſhment for the Pope, ſuitable to his dignity as head of the Catholic church.

12. The King of Spain has acquainted our government of his intention

tention to send a frigate and two other vessels to Leghorn, to bring the Pope from Tuscany to Spain, and has requested that these ships might not be molested by our cruizers. Our government has taken the earliest opportunity to inform Lord St. Vincent of its compliance with this request, and has ordered the Admiral to render his Holiness all the honours due to his rank, and his misfortunes, which he has borne with the utmost fortitude.

14. By the last advices from the East Indies, it appears, great fears are entertained of a rupture with Tippoo Saib, aided by a French force. Several regiments are ordered to that part of the world, from the Cape of Good Hope and Gibraltar, to meet the expected danger.

16. The French frigate La Seine, of 42 guns, has been captured off the coast of France, after a most obstinate resistance.

18. Some fears are entertained of a fresh rupture on the Continent, in consequence of the very unexpected and degrading demands made by the French on the German Princes at the Congress of Rastadt.

The population of Dantzig in Poland, has within the last thirty years fallen from 80,000 to 40,000 inhabitants, and that of Warsaw from 120,000 to 66,000, in the same period. Such are the benefits which the paternal kindness of the Royal Spoilers of Poland has conferred upon their new subjects. It is thus they have guarded property and social order in that kingdom, from the fangs of Jacobinism.

20. The predominant political spirit of the age, appears to make a rapid progress in the Danish dominions. Political clubs have been formed at Bergen in Norway, and political pamphlets of extraordinary boldness have lately appeared at Copenhagen. Among these, the work of Mr. Bickner on the Liberty of the Press, is peculiarly distinguished, and has made a great impression.

23. Peter Porcupine, the American, has lately published an account of a secret society of United Irishmen in the American States, whose object he has discovered to be the subversion of the American Constitution, and the introduction of anarchy and infidelity. Their oath is to promote 'Liberty and Equality' in whatever nation they may reside.

25. The mail from Dublin of the 20th, gives no reason to suppose that a rebel army now exists. We have accounts of the attacks of small straggling parties, the remnants of a dispersed and dispirited confederacy, but we hear no more of a body, like a regular and numerous army. The insurgents after retreating from Wicklow, into the Bog of Allen, made a desperate effort to reach the north, and in their way they were routed and dispersed, since which they have not been able to make head. Their approach towards the North, has thrown that part of the country into great confusion, and it is probable their presence may occasion another revolt. But the amnesty which is intended to be granted, together with the strong military force, are expected to restore tranquility in a very short time.

CORRESPONDENCE.

If G. Waller, or any other Calvinist, will use soft words, and hard arguments, they shall have full liberty in our Miscellany; as we are far from shunning the closest investigation of our sentiments. We invite them to come forward.

THE

Univerſaliſt's Miſcellany

For AUGUST, 1798.

A Letter from a Gentleman in Scotland, in Defence of UNIVERSAL RESTORATION.

(Concluded from page 214.)

BY the term *laſt days*, it will be readily allowed, is meant the laſt days of the Old Teſtament diſpenſation, and in this ſenſe I have underſtood Matt. xxiv. 14. "*And this goſpel of the kingdom ſhall be preached in all the world for a witneſs unto all nations, and then ſhall the end come.*" To this alſo may refer in ſome meaſure Micah iv. 2. "*The law ſhall go forth of Zion, and the word of the Lord from Jeruſalem.*" Alſo the waters ſpoken of in Ezek. xlvii. 8. compared with Zech. xiv. 8. But there is another ſenſe in which the term *laſt days* may alſo be underſtood, not indeed to the excluſion of the former, but figured by it, I mean the *laſt days of the world's duration*; perhaps in the thouſand years reign, which will precede the æonian Judgment, this promiſe of pouring out the ſpirit *upon all fleſh* may receive a ſtill more extenſive accompliſhment, and to this in a more eſpecial manner may the above cited texts refer; the waters ſtill flowing from the beloved city till the knowledge of the Lord ſhall cover the earth as the waters cover the ſea, while the enemy is ſhut up from deceiving the nations till the thouſand years are fulfilled, Rev. xx. 3. But neither would I reſtrict the full import of the term *laſt days* to this period, becauſe the event will not then be fully accompliſhed which marks the ultimate ſenſe of the term *laſt days*, viz. the pouring out of the ſpirit *upon all fleſh*: and becauſe there will be days and nights ſucceeding the general judgment, in which I believe this prophecy will receive its full and complete accompliſhment, in the final reſtitution of all things. That there will be a revolution of day and night in the ages ſucceeding

ceeding the general judgment is very plain, in my apprehenſion, from Rev. xx. 10. I would here remark that darkneſs of every kind, whether ſpiritual or material, ſeems to be in oppoſition to God, whoſe character is light, 1 John i. 5. "*That God is light,*" and in him is no darkneſs at all. Hence ſtyled "*the Father of light,*" James i. 17. And hence the firſt work of the Divine Spirit which we have recorded was to diſpel darkneſs and reſtore light, Gen. i. 2, 3. And for the ſame purpoſe does the Spirit of God ſtill work in opening men's eyes, and turning them from darkneſs to light, ſhining into their hearts to diſpel their darkneſs, in oppoſition to the god of this age, whoſe work is to blind their minds and involve them in ſtill greater darkneſs: hence ſays the Apoſtle to thoſe who were partakers of this enlightening ſpirit, "*Ye were ſometime darkneſs, but now are ye light in the Lord.*" Eph. 5. 8. In the preſent ſtate, where neither abſolute good nor abſolute evil takes place without mixture, there is alſo a mixture of light and darkneſs in the revolution of day and night: but in the New Jeruſalem, where the ſervants of God are totally delivered from mental darkneſs, there will be continual light to the total excluſion of darkneſs. "*There ſhall be no night there,*" Rev. xxi. 25. But in the future ſtates of puniſhment there will be the revolution of day and night to the ages of ages; perhaps to intimate that however ſeverely vengeance will be inflicted, it will by no means be inconſiſtent with mercy and love; but the Divine Spirit will continue to operate in reconciling ſinners unto God, calling them out of darkneſs into his marvellous light, until that darkneſs be expelled by his ſhining into their hearts, giving them the light of the knowledge of the glory of God in the face of Jeſus Chriſt, who is the *true light*, that they may be fit to be preſented holy and unblameable, and unreproveable in his ſight. And then when all theſe ſhall be filled with the effulgent glory of him who is the image of the inviſible God, and the brightneſs of his glory; then God himſelf, who is light, and in whom is no darkneſs at all, ſhall be *the all in all*; then darkneſs, both ſpiritual and material, will be entirely deſtroyed, and univerſal light and love will eternally prevail throughout the immenſe dominions of Jehovah. After what has already been noticed, very little needs be ſaid in anſwer to your third objection, which is, "That the doctrine of Univerſal Salvation is, in your opinion, abſolutely inconſiſtent with the nature and end of the general Judgment, when the deciſions of this awful

day

day will conſign the wicked to a ſtate of perdition; this the ſcriptures ſay ſhall be their fearful end: here it leaves them, and if we attempt to trace them beyond this ſtate of perdition, and talk of a future day of grace, you are perſuaded we ſhall act without Scripture, warrant, or authority." I anſwer, that it appears to me no way inconſiſtent with the nature and end of the general judgment; it fully admits of æonion puniſhment, and is no way inconſiſtent with æonion death: in fine, it perfectly accords with and enforces the doctrine of æonion perdition: the only thing in which we ſeem to differ is the future day of grace. It has already been obſerved why I think the word *æon* neither does nor can ſignify eternity in the New Teſtament, and therefore the purpoſe of God, in gathering, reconciling and ſaving, or *reſtoring* all men, ſtill ſtands unſhaken, and gives ſufficient warrant and authority to hope for the Reſtitution of all Things. In your obſervations on the 5th Romans you ſay, "In the 12th verſe the Apoſtle, in laying down the firſt branch of the compariſon reſpecting ſin, only ſays that it entered into the world without taking notice of its extent or influence any farther than by it death alſo entered into the world; but having mentioned the entrance of death into the world, he immediately takes notice of its univerſal dominion, "*ſo death paſſed upon all men.*" I would juſt remark, that if you had taken in the laſt clauſe of this ſame verſe, "*for that all have ſinned,*" you would not have ſaid that the Apoſtle took no notice of its extent or influence: I grant, indeed, that your propoſition, "That neither Scripture nor fact will warrant us to ſay that all men ſhould be made righteous" would have been affected by this alteration; but will it be leſs affected by the text itſelf, upon which you make that obſervation? May we not with equal propriety conclude, *that all men were not made ſinners by one man's diſobedience*, as that *all men ſhall not be made righteous* by the obedience of one? I confeſs I think the text gives no authority to conclude that the many who ſhall be made righteous by the obedience of one, is in any degree leſs extenſive than the many who were made ſinners by one man's diſobedience; that the free gift coming upon all men to juſtification of life, is of equal extent with the judgment coming upon all men to condemnation I think you have very well evinced, and that it relates to the reſurrection from the dead you have ſhewn is no leſs clear. But does it relate to that alone? is the abundance of grace to be meaſured by and reſtricted to the ſame degree as the abun-

dance of sin? I think an attentive consideration of the context would lead us to answer these queries in the negative. Verse 15. "*But not as the offence, so also is the free gift: for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.*" Verse 16. "*And not as it was by one that sinned, so is the gift: for the judgment* was by one (offence) *to condemnation; but the free gift is of many offences unto justification.* To me it appears very evident, that the *many* being contrasted with *many* denotes *equal extent*, as well as *all* being contrasted with *all* in ver. 18. But the grace of God is expressly said to have *abounded much more*, and the free gift is of *many offences unto justification.* That in *many offences* the disobedience of Adam may be included I shall not dispute; but that no more than *one offence* is meant by the expression *many offences* I hope will not be contended. The Holy Spirit does not express his meaning with such ambiguity. The Apostle adds, ver. 17. "*For if by one man's offence Death reigned by one, much more they who* receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ. This, I think, by no means intimates that all receive this abundance of grace and gift of righteousness, but that such as do receive it shall reign in life through Jesus Christ; and what becomes of those who do not? The answer is simple, "He that believeth not shall be damned," and the reason is not more difficult, it is because they received not the love of the truth that they might be saved: therefore *they shall not reign*; this is not any defect in the Giver or the gift, but because they would not. Are they therefore given up as eternally lost? Far from it; it has already been noticed, that the very end of the others reigning in life is to subdue these, that they might also live, though not *reign*; that, I think, will be a dignity peculiar to those who suffer with him, *they shall also reign with him*; the design of which is, that they may minister doctrine, reproof, correction, and instruction in righteousness: that as by one offence the judgment came upon all men to condemnation, so by the righteousness of one the free gift may come upon all men to justification of life; and hence I think the purpose of God will not be frustrated: "*For as by one* man's disobedience *(oi polloi)* the many, or multitude, were made sinners, so by the obedience of one *(oi polloi)* the many, or multitude, shall be made righteous: the conclusion of the Apostle's reasoning upon the subject makes it very clear, that however the abolishing of

Adam's

Adam's tranſgreſſion is included in it, it is very far from being the utmoſt limit of the abounding of grace, for wherever ſin abounds (and that muſt be confeſſed to be in every individual) even there grace will much more abound; that as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto æonion life, through Jeſus Chriſt our Lord. While I allow with you that juſtification of life relates to the reſurrection from the firſt death, let me aſk you how you underſtand the juſtification ver. 16. May we not alſo underſtand it to be juſtification of life? It ſeems to ſtand in oppoſition to the condemnation in the ſame verſe, and is ſaid to be of many offences unto juſtification: this, perhaps, you will ſay is juſtification from all things; I agree with you, it is ſo, but I think juſtification of life is not materially and eſſentially different from juſtification from all things, but that the former is included in the latter; that this is really the caſe with regard to the righteous I think is pretty plain, for the condemnation by Adam is one of the all things from which believers are juſtified by Jeſus Chriſt our Lord; and when the diſobedient ſhall at length bow the knee, and confeſs the name of Jeſus, they alſo ſhall be juſtified from all things, in which juſtification from the one offence and its effects will then be found to have been included. I entirely agree with you, that 1 Cor. xv. 21, 22. is clearly applicable to the reſurrection from the dead; but I do not ſo well agree, as that in the ſubſequent part of the chapter the Apoſtle confines himſelf to the firſt reſurrection and ſubſequent glory of thoſe who are Chriſt's, for I think the 24th verſe to the 28th an evident exception to that obſervation; in theſe verſes the Apoſtle ſhews the ſubjection of all things under Jeſus Chriſt before the end come, when he ſhall deliver up the kingdom unto God, even the Father, for he muſt reign till he hath put all enemies under his feet. In Heb. i. 2. the Apoſtle ſays, "God hath appointed him heir of all things," and in chap. ii. 8. "Thou haſt put all things in ſubjection under his feet;" for in that he put all in ſubjection under him, he left nothing that is not put under him, excepting only as in 1 Cor. xv. 27. "him who did put all things under him:" I would obſerve here that there is one law for the election, and for the reſt all muſt be put in ſubjection under his feet: and that this appears to be the deſign of that rule, authority and power wherewith he is inveſted, and which ſhall be put down when this end is accompliſhed; and that this ſubjection of all things under Chriſt is ſpoken

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as of the same kind with the subjection of the Son unto the Father, which is a voluntary subjection; and that the design of this subordination is, that all things submitting unto the royal law, and being made subjects in the kingdom of Christ, they shall then be delivered up unto the Father; and being presented holy, and unblameable, and unreproveable in his sight, God himself shall be the *all* in all, and Jehovah shall rejoice in all his works. These observations, I apprehend, flow so very naturally from the subject, that I am persuaded a very little attention will lead you to the same conclusions. They are so intimately connected with the purposes of God, and the means he is using for gathering and reconciling all things unto himself by Christ Jesus, that I confess I cannot see how the one can possibly be accomplished without the other take place. You observe "Death, as the punishment of sin," is in every point of view an enemy; and the Apostle says, "The last enemy that shall be destroyed is Death." I agree with you, "That the destruction of death evidently respects the abolition of the first death:" in the first place, as in verse 54th, then shall be brought to pass the saying that is written, "Death shall be swallowed up in victory." But the connection in which the Apostle places the destruction of death, viz. when all enemies are subdued under the feet of Christ, I also think plainly evinces, that then death (which can only then be the *second death*) shall be destroyed as the last *enemy*; hence it appears to me that there will be a restoration from the *second death*. For this purpose the Son of God was manifested, that he might destroy the works of the devil. "He hath abolished (or rather is *abolishing*) death." Now, when all sin is destroyed, and death, as the wages of sin, abolished, a restoration from the *second death* must, I think, inevitably take place; for till both sin and death be so completely abolished, that nothing which can possibly bear the name of either shall remain, the work of Christ cannot be completely accomplished. The opposite doctrine maintains in direct opposition to the whole tenor of Scripture; that the *reign of sin unto death* will be much more extensive, and abound much more than the *reign of grace* through righteousness into *æonian life*. I had said in my last, that I conceived the *first* death to be a type or figure of the *second*:—you say *I have not so much as told you what gave being to the conception.* I think you should not have said so; for in the very next paragraph I intimated what led me to think so, viz. what Jude says, ver. 7, of the punishment of Sodom and

and Gomorrha, as an example of ſuffering the vengeance of eternal fire, or rather (puros æonion) æonion fire, this ſeems to have eſcaped your notice, or elſe, I doubt not, you would have endeavoured to explain it. But however wrong I might be (which yet I am not convinced of) in ſuppoſing the *firſt* death a type of the *ſecond*, I think it will not be refuſed that the deſtruction of Sodom and Gomorrha was an example of it, and the argument holds equally good from the abolition of that puniſhment to the abolition of the ſecond death, which was prefigured by it. Your arguments to prove, that the firſt death is not, and cannot be, a type of the ſecond, may be, and no doubt are, ſatisfactory to you, I confeſs they are not ſo to me; however I ſhall not contend about this at preſent. You aſk, where is there a promiſe or prediction of a recovery from the ſecond death to be found? In my laſt I referred you to Iſaiah xxiv. 22. which, however, you have taken no notice of. I ſhall now obſerve, that the purpoſe and will of God, who is the Saviour (or Reſtorer) of all men, eſpecially of thoſe that believe, are very expreſs to this point. See Eph. i. 9, 10. Col. i. 19 to 22. Phillip. ii. 9, 10, 11. 1 Tim. ii. 1 to 6. &c. Theſe I ſhould be happy to ſee your ſentiments of in particular, the work of Chriſt alſo. Luke xix. 10. who came to ſeek and to ſave (or reſtore) that which was *loſt*, evidently confirms the ſame doctrine; for his work cannot poſſibly be complete till every one that is loſt ſhall be found and ſaved (or reſtored). The Lord himſelf ſays, John vi. 39. "*And this is the Father's will which he hath ſent me, that of all which he hath given me I ſhould have loſt noth ng, but ſhould raiſe it up at the laſt day.*" I have already hinted, that I think the term laſt day, can neither be reſtricted to the end of the Jewiſh economy, nor to the end of the world, ſeeing there will be days and nights ſucceeding the day of judgment, which I think is very plain from Rev. xx. 10. and therefore think that the term *laſt day*, may reſpect the laſt day of the dominion of the ſecond death, when all darkneſs, whether ſpiritual or material, ſhall be utterly and eternally aboliſhed. It may be aſked, how extenſive is the gift of the Father to the Son? The Lord anſwers, Matt. xi. 27. "*All things are delivered unto me of my Father.*" Alſo the Baptiſt ſays, John iii. 35. "*The Father loveth the Son, and hath given all things into his hand.*" The Evangeliſt ſays, chap. xiii. 3. "*Jeſus know ng that the Father had given all things into his hand,*" &c. But I need not multiply citations, the whole divine record uniformly teſtifies

teſtifies that *all things* are given to him; that he is heir of *all things*, and that by him *all things* ſhall be reconciled unto God, and of *all* the *things* given him he will loſe none, but will raiſe them up at the laſt day. As we are ſure that many will come under and be hurt of the ſecond death, ſo I do not think that a more poſitive teſtimony of the reſtoration of *all things* can be demanded, than the ſolemn declaration of the faithful and true witneſs, that he will raiſe them up at the laſt day. It has already been noticed, that the phraſe *laſt day* ſeems to reſpect different periods; ſo the reſtitution of *all things* will not take place at once; the gathering together of *all things* is not to be at one particular time, but in the diſpenſation of the fulneſs *of times*, Eph. i. 10. So there are alſo times of refreſhing, Acts iii. 19. and *times* of the reſtitution of *all things*, ver. 21. There was a gathering when Chriſt roſe from the dead and aſcended on high, leading captivity captive: comp. Pſalm lxviii. 18. with xxvii. 52, 53. So when he ſhall come again the ſecond time, it will be a time of refreſhing and reſtitution; this will be one of his own *proper times (kairois idiois)* in which the bleſſed and only Potentate will be ſhewn in Jeſus Chriſt, 1 Tim. vi. 15. *One of his own proper times*, in which he ſhall be manifeſted, or teſtified of, as the ranſom for all, chap. ii. 6. Again, when he ſhall come to judgment will be another time of reſtitution, and what other times there may be of his manifeſtation I know not, but I think the time when he delivers up the kingdom unto the Father will be the laſt of them, the time of the final reſtitution of *all things*, the *laſt day*, when all things given him of the Father ſhall be raiſed up. You ſay, "But that the death of Chriſt infallibly ſecures the ſalvation of all men univerſally, I believe is not the doctrine of God." I anſwer,—if by infallibly ſecuring the certain and abſolute ſalvation of all men, you mean whether they believe and obey the truth or not, I am entirely of your opinion; for in this ſenſe the death of Chriſt inſures ſalvation to no one: but if it be admitted, that the deſign of God in ſending his Son into the world, was, that the world through him might be ſaved (or reſtored), then I think it muſt of neceſſity follow, that all men ſhall as certainly be ſaved (or reſtored), as that the end of Chriſt's coming will be accompliſhed: but they can only be ſaved (or reſtored) through ſanctification of the Spirit and belief of the truth. Here I beg leave to uſe the words of your letter, as ſtrongly expreſſive of my own ſentiments. "The death of Chriſt, as a propitiation for ſins, is never

never repreſented (that I know of) as perfecting and completing the ſalvation of men, independent of every other conſideration, but only as laying the ground of it, by abolishing death, removing the curſe of the law, and thereby opening a way for men to return unto God that they might be ſaved." Permit me to add, that the ſame ground which is laid for the ſalvation (or reſtoration) of one man, is alſo laid for the ſalvation (or reſtoration) of all, hence the goſpel is preached to every creature that is under heaven; becauſe God having laid Jeſus Chriſt the ſure foundation for the ſalvation (or reſtoration) of all men every where, he commandeth all men every where to repent: I think it can only be, becauſe God has laid him the foundation for every one; that rejecting the foundation which God hath laid, can be any cauſe of condemnation. "He that believeth not ſhall be damned." I am highly delighted with what you have ſaid upon the reconciliation of all things to God. Your concluſion is grand, noble, and perfectly conſiſtent with the texts you have mentioned: indeed in this paſſage you have fully ſolved every difficulty you have ſtarted in all the reſt of your letter. You juſtly and beautifully ſay, "Sin is the object of God's higheſt hatred, he hath ſet himſelf againſt it; it is ſo offenſive to him, that he will not ſuffer it finally to ſully or debaſe any of his creatures, or eclipſe his own eternal glory, but will perfectly purge and deſtroy it out of his works." This I think is the Scripture account of the matter, and, if fairly attended to, vindicates the character of God from either weakneſs or wickedneſs, with which the doctrines of partial ſalvation and eternal damnation have attempted to ſtain it. But how exceeding ill does it accord with the idea of ſin being *incurable* in any of the works of God, and inſuring the utter and eternal deſtruction of ſinners, becauſe of iniquity, after giving his Son the propitiation for their ſins? This is not *purging and deſtroying ſin out of his works, that none of his creatures may finally be ſullied or debaſed by it, but it is deſtroying the works of his own hands*, for whom Chriſt poured out his moſt precious blood that they might be ſaved, (or reſtored); and repreſents all the means which God hath appointed for their ſalvation, (or reſtoration), *as moſt completely defeated by Sin and Satan!* What ſhould we think of the phyſician who was employed to cure a number of perſons of an obſtinate diſeaſe, if after uſing many means for their recovery, he ſhould at laſt kill or deſtroy the patients to ſtop the progreſs of the malady? Yet in the very ſame point of view is

the character and conduct of the bleſſed Jeſus placed by the doctrine of eternal irrevocable deſtruction; but I forbear urging the compariſon. What you have ſaid upon the ſtate of man as a free agent, and the conduct of God towards him in that reſpect; and the juſtice, equity, and mercy of God in puniſhing ſin, I very much approve of; for I am perſuaded, that all the puniſhment which he inflicts is adminiſtered in mercy, love, and kindneſs; but in eternal miſery, or utter deſtruction, there can be neither mercy, love, or kindneſs: with men, indeed, there may be an appearance of mercy in putting a ſpeedy period to the ſufferings of a criminal in torture; and it may be one of the ways in which the mercy of God may appear in the ſecond death. Men, however willing, cannot make puniſhment profitable, they may kill the body, but cannot reform the heart; but ſuch weakneſs cannot be attributed to God, for he can and will do all his pleaſure: and his good pleaſure is *to gather, reconcile, and ſave*, (or reſtore), *that which was loſt*, and it is with this view that all his chaſtiſements are inflicted: that ſuch always *has* been his conduct is clearly evident in the divine teſtimony, and that ſuch will be his conduct in a future ſtate, appears from the manifold declarations of his purpoſe: and, therefore, I think the doctrines of eternal miſery and of eternal utter deſtruction ſtand in direct oppoſition to the characters, conduct, and teſtimonies of God. I might now take notice of what you have thrown into the form of a note on the perverſion of words, I might eaſily obviate the reflections, and ſtate, on the other hand, ſimilar, if not greater, inſtances of the ſame kind: but when I conſider that it is not *victory* but *truth* I am ſeeking after, I think ſuch recriminations are better avoided. I am convinced you would not willingly pervert the ſenſe of any one word or paſſage of Scripture, and, therefore, ſhall only trouble you with one remark on John iii. 36. "*He that believeth not the Son ſhall not ſee life, but the wrath of God abideth on him.*" Such I think is the natural ſtate of all men, they believe not the Son; but I think it can only be ſo long as they continue in unbelief that they ſhall not ſee life, but the wrath of God abideth on them; for when any one believes on the Son of God, then he paſſes from death unto life, and the wrath of God no longer abideth on him: I am much miſtaken if this obſervation will not apply to moſt of the reflections in your note. Your next remark is, "You ſtyle the 144,000 (mentioned Rev. xiv. 1, 3.) the children of the firſt reſurrection; but,

but, in my opinion, without the least warrant or authority whatever." I answer, it is very possible I may be mistaken; it is not the being wrong in one or two arguments that will overturn a doctrine founded on the whole tenor of the Divine testimony. I am very sensible indeed, that a good cause may, and often has, suffered from a bad advocate, but that is only with those who do not judge for themselves, but follow the opinions of others. What led me to think them the children of the first resurrection was the character ascribed to them in the context, they are said to be "*redeemed from the earth, redeemed from among men, virgins undefiled with women, the first fruits unto God and unto the Lamb, they follow the Lamb whithersoever he goeth: in their mouth was found no guile, for they are without fault before the throne of God.*" These characters I thought, and still do think, cannot in their proper extent be applied to any man or set of men before the first resurrection; the use of the expression *first fruits* in the text you mention is no way inconsistent with this: but supposing me to be wrong, it does not much alter the case, for your own interpretation pleads strongly for Universal Salvation (or Restoration). In answer to your account of the end of Christ's reign, I beg leave to cite your own words, "Sin is the object of God's highest hatred, he hath set himself against it; it is so offensive to him that he will not suffer it finally to sully or debase *any of his creatures*, or to eclipse his own eternal glory, *but will perfectly purge and destroy it out of his works.*" That sin and all its effects, being the works of the devil, shall be perfectly purged and destroyed out of his works, I believe is the doctrine of God; not that the works of his own hands shall be finally destroyed with sin and death, to the eclipsing his eternal glory. As the living God is the Saviour (or Restorer) of all men, especially of those that believe, so we are called to do good to all as we have opportunity, especially unto them who are of the household of faith. The spirit of the Gospel is a spirit of *love*, not to those only who bear the image of Jesus Christ, but to all men. The Lawgiver says, "Ye have heard that it hath been said, thou shalt love thy neighbour, and hate thine enemy;" but I say unto you, "*love your enemies: bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you*, that ye may be the children of your Father which is in Heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." The doctrine of the *Restitution of all Things* evi-

dently connects a precious hope, with obedience to theſe commandments: thus the Apoſtle, 1 Tim. ii. connects ſupplications, prayers, interceſſions, and giving of thanks for kings and for all men, with the expectation of the ſalvation (or reſtoration) of all men, founded on the will of God our Saviour (or Reſtorer), who will have all men to be ſaved (or reſtored), and to come unto the knowledge (or rather *epignaſin* acknowledgment) of the truth. So the word is rendered, Col. ii. 2. and 2 Tim. ii. 25. where the connection would lead us to conclude, that it is ſuch an acknowledging and confeſſion of the truth, as is the genuine fruit of repentance, and connected with ſalvation, and ſeems to correſpond with Philip. ii. 11. This hope or expectation is founded alſo on the work of Chriſt, who does nothing in vain, "*who gave himſelf a ranſom for all.*" This view gives the precious hope (or expectation) that our prayers ſhall come with acceptance before Jehovah, becauſe it is good and acceptable in his ſight; and thus the Elect at large, and every individual believer in particular, ſtands related to the world at large in a public capacity, animated by the nobleſt hope (or expectation), and bound by the ſtrongeſt ties of gratitude and love to God and obedience to him; and of the beſt founded affection and charity (or love) for all his works, to endeavour by every means in their power to contribute to the inſtruction, converſion and edification of all. This view, I think, is nobly calculated to ſtimulate to the practice of holineſs, to eradicate every narrow and ſelfiſh principle, to warm the heart and expand the whole ſoul with a generous and diffuſive benevolence, which, extenſive as the creation of God, endeavours to promote the temporal and eternal felicity of every object to which its influence can poſſibly extend. I think nothing ſhort of this can be any way adequate to the above mentioned commands of our bleſſed Lord, enjoining the exerciſe of that charity (or love) *which never faileth*, which, by the bye, ſeems to be a character of charity (or love) very hard to be underſtood, if any of the objects of that love ſhall be either eternally miſerable as ſome ſay, or utterly and eternally deſtroyed, as you ſeem to alledge; for when the objects of it ceaſe to exiſt, charity (or love) itſelf muſt fail with regard to them. But charity (or love) hopeth (or expecteth) all things (which Divine truth hath promiſed); and while it affords ſuch a comfortable hope (or expectation) to believers, and ſuch a conſiſtent view of the character and ways of God, the doctrine of the Reſtitution of all Things appears excellently well calculated for the reconciliation of

ſinners

ſinners to God; becauſe, while on the one hand, it is no way derogatory from the impartial juſtice and immaculate purity of the divine character, on the other hand, it diveſts that character of the forbidding and the diſtracting appendages which miſtaken or deſigning men have affixed to it, and exhibits in the cleareſt point of view, and moſt extenſive manner: that the Divine character and conduct in every part, without a ſingle exception, is indelibly marked with the moſt amiable, inviting, univerſal, and indefeaſable benevolence. Or in the ſtrong and beautiful language of the New Teſtament, that *God Is Love!* Thus, my dear ſir, I have given you my thoughts on the ſubject of your letter with freedom, and with all the candor and attention; not which the ſubject deſerves; but which I have been able to attain: and, I muſt once more entreat your forgiveneſs, if you meet with any thing in theſe remarks which looks like giving offence, and I ſhall be happy to receive your corrections, where you think I deſerve them. I find I need much inſtruction, and wiſh to lie open to it from the word of God, and that we may all increaſe in the knowledge, love, and practice of the truth, is the earneſt prayer of, dear brother,

Yours, affectionately, for the truth's ſake.

NATURAL HISTORY.

Continued from Page 165, Vol. II.

THE excavations of art have conducted us much further into the bowels of the earth than the deepeſt natural caverns. The latter ſeldom going deeper than two hundred feet; whereas ſome of the former are more than a thouſand yards perpendicular depth, as the quickſilver mines in Hungary; and ſome coal mines in the north of England are ſaid to be an hundred yards deeper ſtill; but the deepeſt in the earth are probably the vaſt iron mines in the mountains of Delicarlia in Sweden, which formerly were the great magazine for that metal to moſt parts of Europe, and which continue to be wrought to this day. A deſcription of the conſtruction of mines belongs properly to the hiſtory of foſſils. It will be ſufficient for us to obſerve in this place, that as we deſcend into the mines, the various layers of earth are ſeen, as we have already deſcribed them, laying in their ſtrata; and in ſome of theſe are always found the metals or minerals, for which the mine has been dug. Thus frequently gold is found mixed with clay and gravel; ſometimes it is mingled

mingled with other bodies, ſtones or bitumens; and ſometimes with that moſt obſtinate of all ſubſtances, platina, from which ſcarce any art can ſeparate it. Silver is ſometimes found quite pure, ſometimes mixed with other ſubſtances and minerals. Copper is found in beds mixed with various ſubſtances, marbles, ſulphurs, and pyrites. Tin, the ore of which is heavier than that of any other metal, is generally found mixed with every kind of matter: lead is alſo equally common; and iron, it is well known, can be extracted from all the ſubſtances upon earth, human blood not excepted.

The art of man has taught this variety of ſubſtances to aſſume a very different appearance from that which they naturally wear. The richeſt metals, in the mine, are often leſs glittering and ſplendid than the moſt uſeleſs marcaſites, and the baſeſt ores are in general the moſt beautiful to the eye.

The earth is a great elaboratory, in which a thouſand benefits and calamities are daily forging. The combination of the different minerals therein, the heats which ariſe from their mixture, the vapours they diffuſe, the fires which they generate, or the colds which they ſometimes produce, are all either noxious or ſalutary to man; but of the proceſs of theſe things we are wholly unconſcious; and it is happy for us we are ſo.

Upon deſcending into mines of conſiderable depth, the cold ſeems to increaſe from the mouth downward; but, after penetrating very far, we begin, by degrees, to come into a warmer air, which ſenſibly grows hotter, as we go ſtill deeper, till, at laſt, the labourers can ſcarce bear any covering as they continue working.

There are two principle cauſes of the warmth at the bottom of mines: the heat of the various ſubſtances of which their ſides are compoſed; and the want of renovation in the air below. Any ſulphurous ſubſtance mixed with iron, produces a very great heat by the admiſſion of water. If, for inſtance, a quantity of ſulphur be mixed with a proportionable ſhare of iron filings, and both kneaded together into a ſoft paſte with water, they will ſoon grow hot, and at laſt produce a flame. This experiment conducted by art, is very commonly affected within the bowels of the earth by Nature. Sulphurs and irons are intimately blended together, and want only the mixture of water or air to excite their heat, and this, when once raiſed, is communicated to all bodies that lie within the ſphere of their operation. Thoſe beautiful minerals called *marcaſites* and *pyrites*, are often of this compoſition;

poſition; and wherever they are found, either by imbibing the moiſture of the air, or having been by any means combined with water, they render the mine conſiderably hot.

The want of freſh air, alſo, at theſe depths, is, as we have ſaid, another reaſon for their heat. Indeed, without the aſſiſtance of art, the bottom of moſt mines would, from this cauſe, be inſupportable. To remedy this inconvenience, the miners are often obliged to ſink, at ſome convenient diſtance from the mouth of the pit, where they are at work, another pit, which joins the former below, and which is called an *air-ſhaft*. Through this the air circulates; and thus the workmen are enabled to breathe at the bottom of the place. But, notwithſtanding all the care and art of man, a mine is a wretched place, and never can be made commodious for human reſpiration. Man was never intended to inhabit thoſe dreary regions in the bowels of the earth; he is literally the child of light, and his proper habitation is the ſurface of the earth, on which he was intended to walk erect, to breathe the free air of heaven, and, by a wiſe and gentle ſway, to act as God's vicegerent over the inferior parts of the creation. Sad it is, that human folly has created artificial wants, and that in order to a ſupply of theſe, thouſands of our fellow-men drag out their earthly exiſtence, in dark and dreary ſubterranean abodes.

If we examine the complexion of moſt miners, we ſhall be well able to form a judgment of the unwholeſomneſs of the place where they are confined. Their pale and ſallow looks ſhew how much the air is damaged by paſſing through thoſe deep and winding ways, that are rendered humid by damps, or warmed with noxious exhalations. But although every mine is unwholeſome, all are not equally ſo. Coal mines are generally leſs noxious than thoſe of tin; tin than thoſe of copper; but none are ſo dreadfully deſtructive as thoſe of quickſilver. At the village of Edra in Hungary, it is impoſſible to conceive the wretched ſtate of the poor miners in the hoſpital there: emaciated and crippled, every limb contracted or convulſed, and ſome in a manner tranſpiring quickſilver at every pore. There was one man, ſays Dr. *Pope*, who was not in the mines above half a year, and yet whoſe body was ſo impregnated with this mineral, that putting a piece of braſs money in his mouth, or rubbing it between his fingers, it immediately became as white as if it had been waſhed over with quickſilver. In this manner all the workmen are killed ſooner or later; firſt becoming paralytic, and

then

then dying conſumptive; and all this they ſuſtain for the trifling reward of ſeven-pence a-day! See. Phil. Tranſ. vol. ii. p. 578.

But the metallic mines are not ſo noxious from their own vapours as from thoſe of the ſubſtances with which the ores are uſually united, ſuch as arſenic, cinnabar, bitumen, or vitriol. From the fumes of theſe, variouſly combined and kept encloſed, are produced theſe various *damps* that put on ſo many dreadful forms, and are uſually ſo fatal. Sometimes thoſe noxious vapours are perceived by the delightful fragrance of their ſmell, ſomewhat reſembling the pea-bloſſom in bloom, from whence one kind of damp has its name. The miners are not deceived, however, by its flattering appearances; but as they have timely notice of its coming, they avoid it while it continues, which is generally during the whole ſummer ſeaſon. Another ſhews it approach by the burning of the candles, which ſeem to collect their flame into a globe of light, and thus gradually leſſen, till they are quite extinguiſhed. From this alſo the miners frequently eſcape; however, ſuch as are caught in it, either ſwoon away and are ſuffocated, or ſlowly recover in exceſſive agonies. There is alſo another, called *the fulminating damp*, much more dangerous than either of the former, as it ſtrikes down all before it, like a flaſh of gunpowder, without giving any warning of its approach. But there is ſtill another, more deadly than all the reſt, which is found in thoſe places where the vapour has been long confined, and is by ſome accident ſet free. The air ruſhing out from thence, always goes upon deadly errands; and ſcarce any eſcape to deſcribe the ſymptoms of its operations.

(To be continued.)

ELECTION.

(Continued from page 174.)

DEAR SIR,

INSTEAD of recapitulating the premiſes laid down, and I truſt eſtabliſhed, in my former letters, I ſtate the following poſitions, as comprehending the ſubſtance of what I have written on the ſubject of Election, and as an introduction to what this and the ſubſequent letters will contain.

1. The Divine Government, in all its various branches, extending over all creatures through all the ſucceſſive periods of time—all the manifeſtations of *Jehovah* afforded to the children

children of men—all his diſpenſations of grace—the execution of his moſt tremendous judgments:—all originate in unbounded love, and will terminate in the complete happineſs of the whole creation.

2. The whole adminiſtration of the Divine Government is in the hands of our *Lord Jeſus Chriſt*, in whom *Jehovah* is manifeſted to his creatures, by whom all his grace will be fully diſplayed in the ages to come, and all his righteous judgments fully executed; the Father having choſen and appointed him to reign, as Mediator, until all the great deſigns of his love be carried into effect, and the whole univerſe made happy.

3. Under the adminiſtration of *Jeſus Chriſt* numerous agents are, and will be, employed, who were choſen in, and appointed by him, to fill peculiar ſtations and to enjoy ſpecial bleſſings, that, as inſtruments, they may all ſubſerve the great ends of his adminiſtration:—among theſe the Apoſtles of the Lamb ſtand foremoſt, Eph. iv. 11.

I apprehend no one will diſpute the reality of the election of the Apoſtles, or that their election was an act of Divine ſovereignty: if, however, any reader ſhould be diſpoſed to doubt it, the following paſſages may ſerve to convince him. Matt. xi. 25, 26. We find the Lord thanking his Father, that it ſeemed good in his ſight to hide the things which were revealed to his Diſciples, from the wiſe and prudent; not that God did any thing to prevent any man's coming to the light, and receiving the knowledge of the truth; but that he did not chooſe the wiſe and prudent of this world to be witneſſes of all that Jeſus did and taught, and to be Miniſters of the word; that on the contrary, he choſe to reveal all his truth firſt to babes in worldly wiſdom and prudence, to make them Diſciples and Apoſtles, that there might be no pretence for glorying in the fleſh. To whatever elſe the above paſſage may be deemed applicable, when compared with Luke, ch. x. I think this will be found its primary meaning. John xv. 16. We find the Lord ſaid to his Apoſtles, *Ye have not choſen me, but I have choſen you:* and ver. 19, *I have choſen you out of the world.* Paul was expreſsly declared to be a choſen veſſel unto Chriſt, Acts ix. 15. Let it be obſerved, that Saul of Tarſus had diſcovered no previous diſpoſition to believe on Chriſt, or to pay the leaſt attention to his Goſpel; but on the contrary, continued a blaſphemer, and a perſecutor, and injurious, until the Lord, by his ſpecial interpoſition, brought him to the knowledge of

himself, which fully shews the operation of the sovereign good pleasure of God in his election. I mean not to say that the election of the Apostles was merely the act of an arbitrary will; but that the Lord did that which was wisest and best to be done for the general good of mankind, in the selection of those persons who were chosen to that high office: this I hope to make appear.

Upon the very face of the subject, we may discover, that those who were chosen to be Apostles, were chosen to carry on the same interesting work, and to promote the same benevolent end which Christ himself was chosen to effect; for they were chosen to be his witnesses, to act by authority received from him, to speak in his name, to be his ambassadors to the world; their office and ministry throughout was subservient to him.

The light, blessings, gifts and endowments granted to the Apostles, were not granted to them merely for their own personal happiness, but that they might become a blessing to others. God, who commanded the light to shine out of darkness, shined in their hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. They were vessels filled with heavenly treasure, that they might bear it to others, 2 Cor. iv. 6, 7. They were ordained to go forth, in their public office and work, and bring forth fruit by their ministry in the world, and that their fruit should remain, John xv. 16. They were sent into the world for the same purpose as their great Master was sent into the world, John xvii. 18. They were commissioned to teach all nations, to preach the Gospel to every creature, to preach repentance and forgiveness of sins to all nations, Matt. xxviii. 19. Mark xvi. 15. Luke xxiv. 47. Paul in particular was chosen to bear the name of Christ before the Gentiles; he was sent to them to open their eyes, to turn them from darkness to light, and from the power of Satan to God, that they might receive forgiveness of sins and inheritance among them which are sanctified, Acts ix. 15, and xxvi. 18. Grace was given to him that he might preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world had been hid in God, who created all things by Jesus Christ, Eph. iii. 8, 9. The great object of the office and ministry of the Apostles was the reconciliation of the world to God, 2 Cor. v. 14 to the end. According to the prayer of Christ, John xvii. 21, 23,

21, 23, when thoſe who ſhall believe on him, through the word of his Apoſtles, ſhall be made perfect in one, the world ſhall believe and know, through the medium of his Church, that he is the ſent of God, the anointed Saviour, and be acquainted with the love of God to the Saints; but all who believe under the preſent diſpenſation, believe through the word or teſtimony of the Apoſtles; therefore, by the world cannot be intended thoſe who know Chriſt in the preſent ſtate, becauſe thoſe to whom the term is here applied are diſtinguiſhed from all ſuch; nor are the Saints brought to that perfect ſtate which Chriſt prayed for in the preſent life: conſequently, a future age muſt be referred to, when the world, in diſtinction from the Church of God, ſhall be ſubjects of this knowledge and faith.

The Apoſtles being choſen out of the middle and lower orders of the people, and called from obſcurity to fill the moſt important office, was a blow at the root of Rabbinical pride and Phariſaical importance, which had taken the key of knowledge from the poor: at the ſame time it was calculated to give encouragement to thoſe who might afterwards be called from obſcure ſituations to labour in the Goſpel: while the ſimple manners and appearance of the firſt teachers of Chriſtianity afford a ſtriking reproof to the lordly ſpirit and ſplendid trappings of the antichriſtian prieſts of after ages: beſides, the election of ſuch perſons to ſo great a work made the excellency of the power moſt conſpicuouſly appear to be of God, and not of themſelves: and thoſe were beſt calculated to feel for, and be uſeful to, the common people, who had been choſen from among them.

The converſion of ſuch a furious perſecutor as Saul of Tarſus, and his election to the apoſtolic office, was a conſiderable evidence of the truth of Chriſtianity, and ſo it ought to have been viewed by the Jews. They well knew how deeply he had engaged with them in oppoſition thereto; what violent zeal he had manifeſted againſt the Goſpel; how much his reputation, his emolument, and even his ſafety among his own countrymen, in particular among the partiſans of the ſect to which he, from his childhood, had been warmly attached, were involved in his continuing to oppoſe the Diſciples of Jeſus: for ſuch a man entirely to change his ſentiments and conduct, without any worldly motive that could influence him to ſuch a change being diſcoverable, for him all at once to ſacrifice his friends, connections, reputation, worldly intereſt, the rooted prejudices which before

entirely influenced him, to put his life in the greatest peril, and expose himself to the greatest hardships, by becoming the most zealous promoter of the cause which he had before persecuted, evidently supposed that he had found convincing proof of the goodness of that cause.

Paul was not only chosen to be an eminent instrument of good to mankind by his labours, but he was also selected by the Lord, and made a recipient of mercy and grace, that in him, first, as the chief of sinners, a pattern of all long-suffering might be exhibited to others, to encourage them to trust in the mercy and grace of God, 1 Tim. i. 16. The extraordinary means made use of to effect Paul's conversion, may be considered as an earnest and pattern of the extraordinary means which will be employed for the conversion of his unbelieving countrymen the Jews, Zech. xiith and xivth chapters; and the effects produced in consequence of his conversion, by his ministry among the Gentiles, a pattern of the effects which will be produced by the conversion of the Jews in the world at large. Paul having been the subject of such rooted prejudice, and violent opposition to the Gospel, excited in his mind, when an Apostle, the greater sympathy and compassion for others who still remained in the same state, Rom. ix. 3. Hence we may discover the wisdom and goodness of God in choosing him to the apostolic office.

Among those who were chosen to be Apostles we find Judas Iscariot, who became a spy, and turned accuser and betrayer of his Lord: his having been numbered with them, and made a partaker of their ministry, is a circumstance calculated to be of use to mankind and to the Church of God. Had Christ been an impostor Judas must have known it; could he have persuaded himself that his Lord was not what he professed himself, he would not have been overwhelmed with remorse for betraying him: but he openly declared the innocence of Christ, and that he had sinned in betraying him, which circumstance is an evidence of the truth of Christianity, and ought to have had great weight with the Jews. What the Lord experienced through the treachery of Judas, renders him the more capable of being touched with the feeling of our infirmities, Heb. iv. 15. and places him before us as our pattern, when we suffer from the perfidy of professed friends. Had not a Judas been found among the Apostles, the Saints in after ages might have been surprised and discouraged to find such men among themselves; but this serves to teach others, that though they be elected to the highest office,

this

this will not prevent their being punished according to their sins. Judas was not rejected from his office, until his outward conduct had proved him totally unworthy of it: this is to teach us never to reject others on the ground of suspicion, but, in all cases, to act towards them according to what their outward conduct proves them to be.

Thus it appears, that the election of apostles was intended, and every way calculated, to be a general blessing to mankind.

I remain, dear sir, affectionately yours,

Wisbeach, In the bonds of the Gospel,

July 19, 1798. R. W.

QUERY TO MR. WRIGHT, WISBEACH.

DEAR SIR,

IN consequence of some part of your discourse, delivered in Parliament-Court, on the evening of July 8, I have taken the liberty to address you through the medium of the Universalist's Miscellany.—Believe me, Sir, I rejoice in your public testimony to the truth of the Universal Love of God in Christ Jesus; may you and I be led into all that truth, and be governed by it in all our concerns in life.

That part of your discourse I allude to, was your first proposition (in stating the doctrine of the Universal Restoration) viz. "That the Universal Restoration differs from the pardon of sin;" which you illustrated by examples, that proved, if a man suffers the sentence of the law of his country, whether it be imprisonment or transportation, it cannot be said his crimes are pardoned:—he suffers for them, and when the period of his sufferings is concluded, he is restored to the bosom of society as a good member thereof. Thus far your illustration: and it appears to me, that you either did not sufficiently explain yourself, or you differ with me widely in sentiment;—for punishment of itself cannot root out the seeds of sin, and, consequently, cannot render a man fit for the society of heaven. And, again, if the damned will be restored on the ground of their having suffered the full penalty of the law of God, there will be no room for mercy; and, if no room for mercy, then there appears no need of Jesus.

As it is possible I may have misunderstood you, I forbear making more remarks at present; but will thank you, as soon as convenient, to favour us with your sentiments on this important

portant subject; and, rest assured, that I press you to an explanation from no other motive than that your observations have fell, as a stumbling-block, in the way of some of our friends, which, I am certain, you will be as anxious to remove, as he who subscribes himself, dear Sir,

Your fellow-servant, in Christ Jesus,

JOHN WOOD.

UNIVERSAL DOCTRINE FLOURISHING IN AMERICA.

DEAR SIR, *Finsbury Square, August 22, 1798.*

THE sublime doctrines of which you are so respectable an advocate, and the warm interest I feel for their success, are my only apology for addressing you this letter.

It is with a glow of the most lively pleasure, I contemplate the diffusion throughout the world, of the belief of *Universal Salvation*, particularly the advancement of this faith throughout my native country, America. It is there, sir, that the doctrine spreads with amazing rapidity. When I left Boston, in the year 1790, there were only two churches of this persuasion in the state of Massachusetts. When I revisited that country, in 1796, there were more than a dozen. Indeed it was a natural presumption, that a doctrine like this, founded in benevolence and rationality, would thrive in such a land. There a native spirit of liberty, operating with a just poise of social rights, expands the mind, and renders opinions independent. It is perhaps exclusively in America where man feels an honest dignity of character, and treads under-foot the fetters of erroneous opinion, however sanctioned by antiquity, or upheld by current superstition.

I was early initiated into the principles of the Universal Restoration by my father, who was a disciple of the famous John Murray. It was not my fortune to live in that part of the United States where Mr. Winchester had acquired his celebrity, and I was not acquainted with him. I knew, however, several branches of his family, which was a very respectable one. I have ever considered Mr. Winchester as the most zealous and successful apostle of this divine doctrine that the world has yet produced. His Dialogues are a masterly composition, and are a compendium of the best arguments for and against the Universal Salvation, which have met my eye. His merit was of a various nature, and as he was beloved and followed while living, his name will be transmitted

tranſmitted to future ages, with every mark of reſpect and veneration.

It is to be lamented, that the progreſs of this heavenly belief has not in England been adequate to its beauty, and the glorious conſolation it affords. This is indeed a phœnomenon, eſpecially when doctrines the moſt repugnant to reaſon, and the moſt gloomy in proſpect, have been ſwallowed by the multitude with avidity. How can we account for this whimſical fatality?

There is an idea gone abroad, which, though falſe, I fear has done ſome prejudice to the cauſe of the Univerſaliſts. It is ſaid that a belief of this doctrine tends to render men remiſs and careleſs about their future ſtate, as ſalvation is ſuppoſed to be already ſecured. Indeed it has been urged, that the believers of it are generally people of looſe morals. This I totally diſcredit, and conſider it as a ſlander on a ſect elevated with generous notions of the Deity, and diſtinguiſhed for liberality of ſentiment.

If ever any remark betrayed an ignorance of the human heart, and the ſprings of moral action, this does it ſupremely. The argument in plain Engliſh is, we are altogether ſo exceedingly perverſe, and diabolical in our very nature, that we are not only unthankful for the bleſſings we receive, but that we are diſpoſed to inſult the Almighty and abuſe his beneficence, by becoming worſe as our bleſſings are more abundant. I confeſs I have ſo much pride in me, that I would not aſſent to this ill-natured poſition, though ſubſtantiated by mathematical demonſtration.

An American negro, who was a zealous and faithful proſelyte to the doctrine of the General Redemption, was told by his maſter that it was a bad doctrine, as it let men do as they pleaſed, ſince God was determined to ſave all. The negro replied, "Maſſa, you give poor negro good, very good wages, and he love you for it,—ſuppoſe you give negro dollar more, tink he be worſe negro for that?"—This was ſtriking, and ſhews the ſentiment of gratitude is ſtrong in the human breaſt, and is generally proportioned to the magnitude of a benefit. Even in the worſt hearts the principle may be obtunded, but can never be deſtroyed; it may ſicken, but can never die. If then gratitude is ſo univerſal, and ſo cogent in its operations, how ought it, nay, how will it be exerciſed toward that *illuſtrious character*, whoſe blood has ſealed the deed of man's ſalvation!—Away, then, ye unfeeling caſuiſts! In vain have your ignorance and malice combined

bined to injure a ſect of Chriſtians, the fundamental principles of whoſe faith ſo naturally and ſo powerfully diſpoſe the heart to every thing noble in morals, to every thing amiable in life.

The grandeur and beauty of this doctrine ſurpaſs all that has been taught ſince the days of the primæval theology. In teaching that God is *love*; the effect on our hearts, though not perhaps immediate, is however ſure. In teaching that God is love; an imitation of this beautiful attribute of the Divinity is generated in our boſoms, and though at firſt faint and remote, gradually takes poſſeſſion of the man, till the whole ſoul expands in a flame of benevolence and joy. Such, Sir, is this irreſiſtible excitement, uniform, but often ſo imperceptible in its advances, that, ſtealing on us by degrees, we feel ourſelves happier, without knowing the cauſe.

Nor is this benign doctrine a pleaſing viſion, founded on the forced conſtruction of a few hypotheſis, which being overturned, the whole ſyſtem muſt fall. The Scriptures declare its truth, and that in ſo plain terms, that he who runs may read. Even if the Scriptures (I repeat it with awe) even if the Scriptures ſhould err, the evidence of this truth is ſtill as great and ſubſtantial as the analogy of the creation and natural religion can make it. The proofs are powerful, reſting only on the goodneſs of the Almighty, diſplayed to us in this life. But when the hoſts of arguments, not founded in ſubtile ſpeculation, but drawn from creation, natural religion, and revelation form their incomparable aſſemblage, and ſtand arrayed before the mind, Conviction extends her hand, and bids them welcome.

This is my faith, and may my practice not diſgrace it! No depreſſion of ſpirits, no change of fortune and circumſtances, ſhall wreſt this jewel from my heart. Nature and reaſon have taught me this ſong of peace, and my riper years ſhall continue to ſing it.

Henceforward let us conſider, with pleaſing anticipation, the influence of this belief on generations yet unborn. Here is a rock on which the Church of Chriſt is built, and will ſtand. Jews, heathens, and deiſts, will, at ſome future period, and at *this point*, rally round the ſtandard of rational Chriſtianity, and doubt and diſſenſion will languiſh and expire.

Among the various religious ſects, whoſe opinions have divided mankind, in each ſome tenets have appeared which either claſhed with obvious principles, or the goodneſs of the Creator;

Creator; and to this and no other cauſe is to be aſcribed that indifference to Religion, ſo melancholy and ſo general. But here the very baſis of one creed is *love*. That love of God to his creatures, and by a grateful reaction from his creatures to their God, preſents the univerſe as a rich field of delight, and man exults he is man. In carrying our views beyond this globe, we ſee the power of attraction to ſome common centre, binding the connection and regulating the motion of other worlds. So, doubtleſs, the attraction of love ſtill there preſerves its aſcendancy, emanating from the Diety and returning to him, in various degrees however, but governed by eternal laws.

Add to this the ſoul of man going forward in gradual progreſſion to purity and bliſs, approaching, after each change, ſtill nearer and nearer the fountain of felicity, is an idea, even in the abſtract, raviſhing beyond meaſure. What then ſhall we ſay, when Nature and Revelation unite to confirm it?

Go on, my dear Sir, in your glorious career, and may Jehovah bleſs your labours. Should I urge you to perſevere through every diſcouragement? Surely no diſcouragement can attend ſo benevolent a cauſe, no diſcouragement can for a moment cloud the brow of its advocate. Let your ſtrength and reſources riſe with your difficulties, and tread them to the duſt.—Follow Chriſt—preach his doctrine and lead his life, and at the laſt day he ſhall wreathe for you a garland of never-fading flowers!

I am, Sir, with much reſpect,
your's ſincerely,
S. CLEVELAND BLYTH.

The Conſolations of Chriſtianity in a dying Hour, exemplified in the Wife of JOSEPH CLARKE, *in a Letter to his Father, dated Philadelphia, 27th of 6th Month,* 1788.

DEAR FATHER,

I RECEIVED thy affectionate letters ſome weeks ago; they gave me conſiderable ſatisfaction to hear of the ſtrength of thy ſight, which is a ſingular favour. I ſhould have written ſooner, but have expected an awful change in my family; I mean the death of the dear partner of my happineſs, and the affectionate ſympathiſer with me in all my difficulties. Thou didſt know ſomething of her; but as ſome trees grow, and bear more fruit when tranſplanted, ſo

this my dear wife was a living monument (in this diſtant land), not only of growth but of maturity in the knowledge of Divine truth. Her diſorder was a conſumption, accompanied with ſharp pains in the bowels, which ſhe bore with great patience, to the admiration of thoſe about her, joined with a ſweetneſs of temper which alone had its ſource from the fountain of all good. She was attended in the firſt ſtages of her diſorder by ſome able phyſicians, but ſoon diſmiſſed them all, being fully perſuaded her deſirable change was approaching. Taking one by the hand, ſhe expreſſed herſelf thus: "Doctor, the time is drawing near when all my pains and complaints ſhall perfectly ceaſe; nevertheleſs, I acknowledge thy kindneſs." She was confined to her bed about fourteen weeks, during the latter part of which time ſhe would ſcarcely admit any one into her room, excepting a particular friend, and when they were admitted, ſhe often would not exchange a word. I ſhall, dear father, give thee one of her religious expreſſions before ſhe took to her bed: —"I would not change my ſtate for any worldly glory whatever." It would ſwell this letter beyond all bounds to enumerate her religious expreſſions from time to time; but before I conclude I ſhall give thee the laſt: about eleven in the morning of the day ſhe died, ſhe informed me and thoſe friends about her thus, "Now I ſee the city that hath twelve gates, and of a truth there is no need of the ſun, for the Lord God is the light of it." Directly after ſhe enquired particularly the time of the day; when being informed that it was about eleven, ſhe ſaid "I thought it had been later, for about four I ſhall enter the city." During this interval of time ſhe lay as it were wholly given up to the other ſtate, frequently crying out, "Come, Lord Jeſus! come, Lord Jeſus!" About four ſhe changed, and appeared in fervent prayer; then aſking an intimate friend to turn her, ſaid, "This would be the laſt:" and in a few minutes concluded with "Now I go like one of the Lord's ſheep." So immediately departed this life without a ſigh or groan, the 22d of the 6th month, 1788, aged near 42 years. Pleaſe to preſerve this letter by thee. She was one of the moſt valuable of wives and exemplary mothers; was notable and ingenious, generally ſpending her leiſure time in viſiting the ſick, giving her mite chearfully to the poor, and very ſteady to public meetings; denying herſelf many things which ſeemed lawful both in her dreſs and furniture. Of late ſhe grew more and more redeemed from the world; for when I mentioned

tioned what a virtuous wife ſhe had been, ſhe treated it as it were with contempt, wholly relying upon the mercies of Jeſus. At another time a ſmall matter concerning family affairs was mentioned to her, to which ſhe made this ſerious reply: "I deſire to know nothing but my Redeemer crucified, and I crucified with him." About two months before ſhe died, ſhe deſired my daughter to bring a drawer of clean linen to her, which being done, ſhe with much compoſure ſelected her funeral dreſs, and gave me particular charge concerning who ſhould ſit up with her corpſe, deſiring none but ſuch as thoſe who were ſerious around her. She was much beloved by friends, as well as eſteemed by her neighbours and her ſchool-children, who in their behaviour ſhewed great marks of ſincere affection and reſpect towards her; for about ſixty of them attended her funeral, walking two by two, from the houſe with becoming ſolidity to the grave, and back again. My children are well in health, and join me in love.

From thy dutiful ſon,

To Richard Clark, No. 1, Weavers'-ſtreet, Bethnal-green. JOSEPH CLARK.

Enquiry concerning the Blaſphemy againſt the Holy Ghoſt.

MR. EDITOR,

A FRIEND to the doctrine of the Reſtoration of all Things, and a conſtant reader of your uſeful Miſcellany, wiſhes that in ſome future number, when your good judgment ſee a fit opportunity, ſomething may be ſaid on that text, in Matt. xii. 32. (ver. 31 favours your glorious doctrine): "All manner of ſin and blaſphemy ſhall be forgiven unto men;" then it ſays, "but the blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto men;" it adds, "neither in this world neither in the world to come."

If the commiſſion of that blaſphemy were not poſſible, why did Jeſus (as recorded of him in St. Matthew's Goſpel) make ſuch a declaration?

AN ENQUIRER AFTER TRUTH.

ANECDOTE.

MR. WILLIAM WHISTON being one day in diſcourſe with the late Lord Chancellor King, who was brought up a Diſſenter at Exeter, but had conformed, a de-

bate arose about signing articles which men do not believe, for the sake of preferment, which the Chancellor openly justified, "*because*," said he, "*we must not lose our usefulness for scruples.*" Whiston, who was quite of an opposite opinion, asked his Lordship, "*If in his court they allowed of such prevarication?*"—He answered, "*They do not.*" "*Then*," said Whiston, "*suppose God Almighty should be as just in the next world as my Lord Chancellor is in this, where are we then?*"

INSTANCES OF COURAGE, FROM DE PAGE's VOYAGE TO THE SOUTH SEA.

HERE the Reader will give me leave to relate two instances of magnanimity; to the first of which I should have found it difficult to give credit, had it not happened at this place the evening before my arrival; and if, besides the public notoriety of the fact, I had not been an eye-witness of those vehement emotions of sympathy, blended with admiration, which it had justly excited in the mind of every individual at the Cape.

A violent gale of wind setting in from the North North-West, the barometer, which had stood at 28° and a fraction during the preceding fine weather, suddenly dropped to 27°, and three Dutch vessels in the road dragged their anchors. One loaded with grain for Holland was forced upon the rocks and bulged;—and while the greater part of the crew fell an immediate sacrifice to the waves, the remainder were seen struggling for their lives, by clinging to different parts of the wreck. The sea ran dreadfully high, and broke over the sailors with such amazing fury, that no boat whatever could venture off to their assistance. Mean while a planter, considerably advanced in life, and long a member of the colony, had come from his farm on horseback to be a spectator of the shipwreck. His heart was melted at the sight of the unhappy seamen; but knowing the bold and enterprising spirit of his horse, and his particular excellence as a swimmer, he instantly determined to make a desperate effort for their deliverance. He alighted, and blew a little brandy into his horse's nostrils, when again seating himself firm in the saddle, he instantly rushed into the midst of the breakers. At first both disappeared; but it was not long before they floated on the surface, and swam to the wreck, when taking with

with him two men, each of whom held by one of his boots, he brought them ſafe on ſhore. This perilous experiment he repeated no ſeldomer than ſeven times and ſaved fourteen lives to the public; but on his return the eight time, his horſe fatigued, and meeting a moſt formidable wave, he loſt his balance, and was overwhelmed in a moment.—The horſe ſwam ſafe to land; but his gallant rider, alas! was no more. I am doubtful if, in the hiſtory of mankind, we have a more brilliant example of heroiſm exerted in the cauſe of humanity.

The ſecond inſtance of extraordinary fortitude I am to mention, is not equal to the firſt; ſtill, however, it may be coupled with it in our narrative, ſince both have a tendency to ſhew how naturally the mind is diſpoſed to imbibe great and intrepid ſentiments, when removed from the pernicious influence of luxury, and placed in the eaſe and freedom of rural life. There a man acquires the habits of labour and induſtry, whether it be to maintain himſelf and family in a decent mediocrity of fortune, or to acquire it by the conqueſt of thoſe difficulties, which a rude and uncultivated ſoil oppoſes to his ſucceſs. It was in this view, I obſerved, that our brave cavalier, though an European by birth, had been long a member of the colony; but I return to my ſtory. A Creole, who reſided inland at a conſiderable diſtance from the Cape, was wounded in the hand, and a gangrene had enſued, from negligence and inattention; at length he became convinced, that nothing but amputation could ſave his life: but reflecting he was at too great a diſtance from town to expect the aid of a ſurgeon, he determined to perform the operation himſelf. It was a proceſs neither of much time nor expence to the Creole; for after preparing ſuch herbs as he meant to apply as a remedy to the ſtump, he cut off his hand with one ſtroke of a hatchet, and was indebted to no other aſſiſtance than that of a Negro, who held his arm ſteady during the operation, and the ſimple precepts of nature ſoon effected his cure: I ſaw afterwards the patient in good health at Simon's Bay; he was attended by his ſlaves, and a number of waggons, containing butter and other articles, the produce of his farm.

POETRY.

Poetry.

ON THE DEATH OF MISS JULIANA FOX.

PEACE to the heart that mourns, the eye that weeps—
The lovely Maiden is not dead; ſhe ſleeps
Where Seraphs min'ſter round Jehovah's throne:
Her unembodied ſpotleſs ſoul is flown,
And kindred Angels tun'd their golden lyres,
Their boſoms glowing with celeſtial fires,
To guide her thro' the doubtful gloomy way
Safe to the realms of everlaſting day;
Welcom'd their *Siſter* to the houſe of reſt,
The bright eternal manſions of the bleſt,
Exulting, as ſhe joins the adoring ſtrain,
To him who *was* and *is*
And ſhall for ever reign.

Oh! Mother moſt afflicted—ſure if e'er
Maternal love was Heaven's peculiar care,
Thy ſilent tears, thoſe agonizing ſighs,
Before the Great Eternal will ariſe:—
Ceaſe then thy plaints, look up with faith: Behold,
They in the myſtic volume are enroll'd,
Regiſter'd in the awful Court of Heav'n
Who only has recall'd what it had given;
Religion, ſmiling as ſhe marks the page,
Cries, "Let this hope thy heartfelt pains aſſuage—
Though the unſpotted Angels went before,
The hour will come when grief ſhall be no more;
Then ſhalt thou ſee thoſe much lov'd forms again,
And join them, in the adoring ſtrain,
To him who *was* and *is*
And ſhall for ever reign.

ON ETERNAL MISERY.

To the Rev. Mr. WHITEFIELD.

(Extracted from the London Magazine, July 1739.)

HEAR, WHITEFIELD, hear, and anſwer, if you can;
Learn you from Nature's *wiſe* and *perfect* plan,
That Heav'n deſign'd *ne'er-ending woe* for *Man!*
Behold this *earth*, with *every beauty* gay;
See, all-rejoicing, ſhine the *God of day*;
The *feather'd ſongſters* hear, in every grove,
Fearleſs of *future woe*, ſweet warbling *love*,

The

The *flow'ry mead*, the *wide ſpread down* ſurvey,
Where graze the *herds* and where the *lambkins* play;
And when aſcends the peaceful *Queen of night*,
Let the fair *ſtarry hoſt* attract thy ſight:
From *every view* can ought be underſtood,
But *one* Creator, *infinitely good*?
Say, through *all nature*, canſt thou find *one* trace,
That *pain eternal* waits the *human race*?
Or learn'ſt thou *this* from *kindneſs* and from *grace*?
What *Goſpel*, what *glad tidings* will thee tell,
Where *boundleſs mercy* can erect its *hell*?
Where *goodneſs*, quite *immenſe*, can *ceaſe* to flow;
And, with *unpitying eye*, view *endleſs* woe?
Think, Teacher, think; and anſwer:—art thou *ſure*
That *mercy*, which for *ever* muſt endure,
Extends *no longer* to the *ſons of men*,
Than the *ſhort life* of *threeſcore years* and *ten*?
Is *ſuch* GOD'S *favour* to his *creature* man;
His *wrath eternal*, and his *love* a *ſpan*?

MONTHLY OCCURRENCES.

July 27.

AMERICAN Papers have been received to the 23d of June. On the 18th the Preſident ſent the Houſe of Repreſentatives copies of diſpatches he had received from the American Ambaſſadors at Paris; they are dated Paris, March 18, and are little more than recapitulations of arguments which have been urged again and again.—The French Miniſter ſtill contends the United States have inſulted France; and the Americans, that priority of complaint is on their ſide. They however declare themſelves ready to conſider and to compenſate any injury France may have ſuffered from them.

In the ſame Papers there is ſome curious information, reſpecting a rumoured conſpiracy of the Partizans of France to overthrow the American Government.

29. Accounts from Naples mention that the preparations for war are renewed there with redoubled vigour: all perſons of a proper age, and able, are required to take up arms, even the Clergy not excepted. The anſwer which ſhall be brought back by a Courier lately diſpatched to Paris, will, it is ſaid, be deciſive of peace or war. The French Envoy, Garat, has demanded of the Court of Naples, that it ſhall cede the harbour of Meſſina in Sicily to France; releaſe all priſoners confined on account of political opinions; prohibit the importation of all Engliſh commodities; and exclude from the harbours of the two Sicilies all Engliſh ſhips of war and trading veſſels. With theſe demands the King of Naples has refuſed to comply.—

Auguſt 1.

By the Dublin Mail which arrived yeſterday, it appears a very important change has taken place in the Iriſh Government: the two Meſſrs. O'Connors, and all others in cuſtody, have agreed to tranſport themſelves upon condition of the ſame terms being granted to the other perſons under accuſations: Lord Cornwallis has agreed to theſe propoſitions, which will be immediately carried into effect, and Oliver Bond, a principal Director of the Rebels, will not be executed. Lord Cornwallis has taken a very critical ſituation, and it

is

is ardently to be wished that his benevolent measures may be attended by the most happy consequences.

3. A letter from Rastadt, of the date of July 12, says that the Prussian Envoy at the Congress has declared to the French Ministers, that His Prussian Majesty, in case of a rupture between France and Austria, will expect the French Republic to acknowledge the neutrality of the German Empire; and that he will consider the march of any troops through the territory of the latter, as an immediate declaration of war.

9. An Hungarian Gazette contains the following letter from Semlin, dated July 9:—

"We have received from Belgrave the most disastrous accounts, relative to the attack made on Widdin on the 27th of June. The Captain Pacha, Osman Pacha, and Mustapha Pacha, in consequence of orders they had received, endeavoured to carry Widdin by assault. They had succeeded in taking the lower city, when they were received by a fire of grape shot, so strong and so well directed, that in a short time the field of battle was covered with dead bodies. Paswan Oglou then made a sally, which increased the confusion of the assailants and the slaughter became dreadful; the Captain Pacha and Osman Pacha were killed, and Mustapha Pacha saved himself with the greatest difficulty.

11. Colonel Paravicini, who commanded the troops of the little Swiss Cantons in their gallant struggle against the plundering invasion of France, has lately been arrested at Huninguen, and sent prisoner to Berne, in violation of the treaty between the French General and the Democratic Cantons.

13. The homeward-bound Leeward Island and Jamaica fleets are safely arrived at Bristol, Liverpool, &c.

14. A Bill has lately been brought into the American Congress, to restrain the Liberty of the Press. Libels have hitherto been punishable in America as well as in Great Britain; and this over-anxiety of the Legislature to guard its proceedings against popular discussion, is no very honourable proof of the purity of its designs, or of its being conscious of the rectitude that guides its acts.

16. Letters from Constantinople state the anxiety and apprehension of the Porte to be very great, on account of the fleet from Toulon, under the command of Buonaparte;—Great numbers of Greeks, both in the Morea and several islands of the Archipelago have been arrested, on suspicion of being concerned in revolutionary projects, and some of them strangled. The Turkish Empire in general seems to be much disturbed. The neighbouring Empire of Persia is likewise in a very distracted state.

20. Great fears are entertained on the Continent of a fresh rupture between France and Austria: the Emperor, alarmed at the great power of the French, which is continually increasing, wishes for war, but the King of Prussia, upon whose decision peace or war appears to depend, seems rather inclined for peace.

22. By an overland dispatch, received from the East Indies by the way of Hamburgh, we have intelligence of the loss of three of the Company's ships, the Woodcot, the Raymond and the Princess Amelia; the two former were attacked by a French frigate of 40 guns, in Tellicherry Roads, on the 20th of April, and after a smart engagement were obliged to surrender. The loss of the Princess Amelia was occasioned by her being set on fire accidentally, on the 5th of April, and in consequence of which many persons were destroyed, though by far the greater number were happily saved.

26. Intelligence has been received within these few days of the safe arrival of General Buonaparte, with 15 or 20,000 men, at Alexandria, in Egypt, where he landed, after a slight opposition on the part of the Turkish garrison.

THE

Univerſaliſt's Miſcellany

For SEPTEMBER, 1798.

NATURAL HISTORY.

(Continued from page 240.)

WITH regard to the formation of Damps, we have as yet no certain theory; nor, though the experiments of ærologiſts are abundantly able to ſhew the compoſition and manner of forming thoſe noxious airs artificially, have they thrown much light on the method by which nature prepares them on a large ſcale. There are two general ways in which we may ſuppoſe this to be done; one, by the ſtagnation of atmoſpherical air in mines and coal-pits, and its converſion into theſe mephitic exhalations; the other, by their original formation from the phlogiſtic, or other materials found in the earth, without any interference of the atmoſphere. In favour of the former opinion it may be urged, that old pits, which have not been worked in for ſome time, are never free from damps, eſpecially thoſe of the kind reſembling fixed air; they alſo often abound with the inflammable kind. The ſame is alſo true of old wells, or even cellars, and in ſhort, in every place where the air ſtagnates for any conſiderable time. But, on the other hand, we have many inſtances of fixed air coming out of the earth, and that in vaſt quantities, where no conſiderable ſtagnation of the air could be ſuſpected; as for inſtance, in the grotto del Cani, in Italy, where a continual ſtream of it has iſſued for ages. The ſame ſeems to be the caſe with the tops of ſome very high mountains, particularly Mont Blanc, the higheſt in Europe; on the top of which, M. Lauſſure found the atmoſphere ſo much impregnated with fixed air, that lime-water expoſed to it, very quickly gathered a cruſt on its ſurface. Sir W. Hamilton, in his account of the eruptions of Veſuvius, informs us, that the inhabitants in the neighbour-

hood of that mountain, are infeſted with a kind of peſtilential vapours, called by them *moſetes*, which iſſue from the old lavas, thrown out by the volcano. Theſe are of the nature of damps in our coal-mines, and iſſue forth in ſuch quantity, as either to infect the atmoſphere to a conſiderable diſtance around, or to do miſchief by being carried from place to place by the atmoſpherical currents, which are not ſtrong enough to diſſipate them for ſome time. It is probable that the *ſamiel*, or ſcorching winds, of ſome eaſtern countries, are no other than ſtreams of fixed air of conſiderable extent, which exert their uſual and fatal effects on thoſe who breathe them. A ſtrong argument in favour of this opinion is, that theſe winds cannot croſs a river (it being the nature of water to abſorb fixed air) which always deſtroys them. *See Bruce's Travels.*

Hence it is probable, that theſe *mephitic* vapours are often met with in the open air, and conſequently cannot always be the effect of ſtagnation; nor, indeed, does it at all appear, that mere ſtagnation can affect the quality of the air, either one way or another. This fluid cannot have its properties altered but by ſomething immerſed in it upon which it can act, and by means of which action, its component parts may be changed, or ſeparated. While this proceſs is going on, there is generally, if not always, an *abſorption* of air, accompanied, indeed, frequently with an *emiſſion* of ſome ærial fluid, equal in quantity to that which is abſorbed. Mr. Scheel, in his Eſſay on Fire, has ſhewn, by a number of experiments, the effect of expoſing certain ſubſtances to the action of air, both on the ſubſtances themſelves and on ærial fluid. The reſult of all theſe, is no other than what we might expect from a very ſlow combuſtion, and which perhaps may, on enquiry, be found to be the only way by which it can be decompoſed. If the ſubſtance expoſed to the air was capable of abſorbing that part of the fluid which had undergone a change, there was always an evident diminution, but not otherwiſe. Thus, on incloſing ſome cauſtic fixed alkili in a phial of atmoſpheric air, a conſiderable diminution took place; and the alkali, by becoming ſaturated with fixed air, ſhewed that a decompoſition had taken place, and that the dephlogiſticated part of the air had ſeparated from the other, detached itſelf to to the fixed alkali, and become fixed air, by uniting with a certain proportion of phlogiſtic matter. Hence we may conceive, that in any

place

place where the air was confined over a vaſt quantity of cauſtic alkaline ſalt, it would ſoon become unfit for the purpoſe of animal life, and we might ſay that a *damp* would be formed.

Let us now ſuppoſe that, inſtead of the alkaline ſalt, a quantity of burning charcoal is confined in a place where there is not a proper circulation of air, and we ſhall ſoon ſee that a *damp* of the very ſame kind with that called by the miners the choak-damp will be formed. But this, according to the late diſcoveries, takes place by reaſon of the diſſipation of the charcoal by heat, and its union with the dephlogiſticated part of the atmoſphere, which always conſtitutes fixed air. In this caſe, however, the damp muſt be but of ſhort continuance, and will ſoon be diſſipated after the charcoal is extinguiſhed; but if, inſtead of the charcoal, we ſubſtitute a large quantity of fermenting liquor, from whence the fixed air is naturally emitted, a damp will be formed much more difficult to be diſſipated than the former, becauſe it renews itſelf in a very ſhort time; and, unleſs there is a very conſtant circulation of air, it will be dangerous to enter the place where it is.

From the laſt example we may form an idea of the manner in which theſe damps, conſiſting chiefly of fixed air, are formed. There always is a gentle heat in the bowels of the earth, and almoſt all terreſtrial ſubſtances will emit fixed air on being expoſed to heat. On the large ſcale of nature, the quantity of materials may compenſate for the weakneſs of heat, and thus occaſion a continual emiſſion of fixed air; which, though ſlow in compariſon of what is effected in our experiments by a violent artificial heat, may yet accumulate in the narrow ſpaces of mines in ſuch a manner as to be very troubleſome. In volcanic countries, where the heat of the earth is much greater, the emiſſion of fixed air is in proportion; and thus we account for that continual ſtream of it, which iſſues from the grotto del Cani, and perhaps other places.

It may perhaps be objected to the above, that if there is a continual diſpoſition in the earth to produce fixed air, the whole ſurface of it muſt pour out ſuch a quantity as would deſtroy every living creature upon it. This indeed might be granted, were the ſurface of the earth quite bare, and deſtitute of vegetation; but we know that fixed air is compoſed of the dephlogiſticated kind and phlogiſton; and that theſe two ingredients, after being once joined, may be

ſeparated from each other and reaſſume their proper characters. There is no abſurdity, therefore, in ſuppoſing that the fixed air may be continually decompoſed by the vegetables which grow all over the ſurface of the earth; and the atmoſphere not only thus preſerved from any taint from it, but ſupplied alſo with a quantity of pure dephlogiſticated air, which it is certain that vegetables do emit. It is alſo certain that, whenever the atmoſphere is ſuffered to be in contact with the bare ſurface of the ground for ſome time, a conſiderable quantity of fixed air will be produced, unleſs there is a conſtant circulation of atmoſpherical air to carry off the former before it has time to produce any ſenſible effect. Hence we may account for the damps in wells, cellars, and even in the confined places of old caſtles and ruinous buildings, where the air is not in contact with the ſurface of the ground itſelf, but with mere heaps of rubbiſh and old walls.

With regard to what is called the *fire-damp*, the caſe ſeems to be more plain. In the Philoſophical Tranſactions, No. 136, we have the following account of one of this kind, which ſeemed evidently to iſſue from the earth. "This work is upon a coal of five yards in thickneſs, and hath been begun upon about ſix or eight and thirty years ago. When it was firſt found, it was extremely full of water, ſo that it could not be wrought down to the bottom of the coal; but a *witchet* or cave was driven out of the middle of it, upon a level, for gaining room to work, and drawing down the ſpring of water that laid in the coal to the eye of the pit. In driving of this witchet, after they had gone a conſiderable way under ground, and were ſcanted of wind, the fire-damps began to breed. They appeared in the crevices and flits of the coal, where water had lain before the coal was opened, with a ſmall bluiſh flame, working and moving continually; but not out of its firſt ſeat, unleſs the workmen held their candles to it; and then being weak, the blaze of the candle would drive it with a ſudden fizz away to another crevice, where it would ſoon after appear blazing and moving as formerly. This was the firſt knowledge of it in this work, which the workmen made but a ſport of; and ſo partly neglected, till it had gotten ſome ſtrength; and then upon a morning, the collier that firſt went down, going forward in the witchet with his candle in his hand, the damp preſently darted out ſo violently at his candle, that it ſtruck the man down, ſinged all his hair and cloaths, and diſabled him from

working

working for a while after. Some other ſmall warnings it gave them, ſo that they reſolved to employ a man on purpoſe that was more reſolute than the reſt, to go down before them every morning, to chaſe it from place to place, and ſo to weaken it. His uſual manner was, to put on the worſt rags he had, and to wet them all in water, and when he came within the danger of it, then he fell down, grovelling upon his belly, and ſo went forward, holding in one hand a long wand, at the end of which he tied candles burning, and reached them by degrees towards it; then the damp would fly at them, and if it miſſed of putting them out, would quench itſelf with a blaſt, and leave an ill-ſcented ſmoke behind. Thus they dealt with it till they had wrought the coal to the bottom."

Some colliers in Scotland, working near an old mine that had been long cloſed up, happened inadvertently to open a hole into it, from the pit where they were then employed. By great good fortune, they at that time perceived their error, and inſtantly fled for their lives. The next day, however, they were reſolved to renew their work in the ſame pit, and eight of them ventured down, without any great apprehenſion; but they had ſcarce got to the bottom of the ſtairs that led to the pit, when coming within the vapour, they all inſtantly dropped down dead, as if they had been ſhot. Amongſt theſe unfortunate poor men, there was one whoſe wife was informed that he was ſtifled in the mine; and as he happened to be next the entrance, ſhe ſo far ventured down as to ſee where he lay. As ſhe approached the place, the ſight of her huſband inſpired her with a deſire to reſcue him, if poſſible, from that dreadful ſituation; though a little reflection might have ſhewn her it was then too late. But nothing could deter her; ſhe ventured forward, and had ſcarce touched him with her hand, when the damp prevailed, and the miſguided, but faithful creature, fell dead by his ſide. Thus the vapours that are found beneath the ſurface of the earth, are very various in there effects upon the conſtitution: and they are not leſs ſo in their appearances. There are many kinds that ſeemingly are no ways prejudicial to health, but in which the workmen breathe freely; and yet in theſe, if a *lighted* candle be introduced, they immediately take fire, and the whole cavern at once becomes one furnace of flame. In mines, therefore, ſubject to damps of this kind, they are obliged to have recourſe to a very peculiar contrivance to ſupply ſufficient light for their operations. This is by a great wheel; the circumference of which is beſet with flints, which ſtriking againſt ſteels placed for that purpoſe at the extremity, a ſtream of

fire

fire is produced which affords light enough; and yet which does not set fire to the mineral vapour. Of this kind are the vapours of the mines about Bristol: on the contrary, in some other mines a single spark struck out from the collision of flint and steel, would set the whole shaft in a flame. In such, therefore, every precaution is used to avoid it; the workmen making use only of wooden instruments in digging; and being cautious before they enter the mine, to take out even the nails from their shoes. Whence this strange difference should arise, that the vapours of some mines catch fire with a spark, and others only with a flame, is a question that we must be content to leave in obscurity, till we know more of the nature both of mineral vapour and of fire. This only we may observe, that gunpowder will readily fire with a spark, but not with the flame of a candle: on the other hand, spirits of wine will flame with a candle, but not with a spark; but even here the cause of this difference is not, as yet, known.

[*To be continued.*]

A THING THAT ALL MANKIND AGREE IN.

To the Editor of the Universalist's Miscellany.

SIR,

If the following little essay is not inconsistent with your plan, (being extracted from a printed work, viz. "Virtue's Friend,") by giving it a place in your respectable Miscellany, I trust you will please at least some of your younger readers. Yours, with respect, CLIO.

SUNDAY MORNING.

IT was Sunday morning—all the bells were ringing for church, and the streets were filled with people moving in all directions. Here numbers of well-dressed persons, and a train of charity children, were thronging in at the wide doors of a large, handsome church. There a smaller number, almost equally gay in dress, were entering an elegant meeting-house. Up one alley a Roman Catholic congregation was turning into their retired chapel, every one crossing himself with a finger dipt in holy water, as he went in. The opposite side of the street was covered with a train of quakers, distinguished by their plain and neat attire, and sedate aspect, who walked without ceremony into a room as plain as themselves, and took their seats, the men on one side and the women on the other, in silence. A spacious building was filled

filled with an over-flowing crowd of methodiſts, decent and ſerious in their demeanour; while a ſmall ſociety of baptiſts in the neighbourhood quietly occupied their humble place of aſſembly. Preſently the different ſervices began. The churches reſounded with the ſolemn organ, and with the indiſtinct murmur of a large body of people following the miniſter in reſponſive prayers. From the meetings were heard the ſlow pſalm, and the ſingle voice of the leader of their devotions. The Roman Catholic chapel was enlivened by ſtrains of muſic, the tinkling of a ſmall bell, and a perpetual change of ſervice and ceremonial. A profound ſilence and unvarying look and poſture announced the ſelf-recollection and mental devotion of the quakers.

Mr. Ambroſe led his ſon Edwin round all theſe different aſſemblies as a ſpectator. Edwin viewed every thing with great attention, and was often impatient to enquire of his father the meaning of what he ſaw. but Mr. Ambroſe would not ſuffer him to diſturb any of the congregations even by a whiſper. When they had gone through the whole, Edwin found a great number of queſtions to put to his father, who explained every thing to him in the beſt manner he could. At length ſays Edwin, "But why cannot all theſe people agree to go to the ſame place, and worſhip God the ſame way?"—"And why ſhould they agree?" replied his father. "Do not you ſee that people differ in an hundred other things? Do they all dreſs alike, and eat and drink, and keep the ſame hours, and uſe the ſame diverſions?"—"Aye—but thoſe are things in which they have a right to do as they pleaſe."—"And they have a right to worſhip God as they pleaſe. It is their own buſineſs, and concerns none but themſelves."—"But has not God ordered particularly ways of worſhipping him?"—"He has directed the mind and ſpirit with which he is to be worſhipped, but not the particular form and manner. That is left for every one to chuſe, according as ſuits his temper and opinions. All theſe people like their own ways beſt, and why ſhould they leave it for the choice of another? Religion is one of the things in which *mankind were made to differ.*"

The ſeveral congregations now began to be diſmiſſed, and the ſtreet was again overſpread with perſons of all the different ſects, going promiſcuouſly to their reſpective homes. It chanced that a poor man fell down in the ſtreet, in a fit of apoplexy, and lay for dead. His wife and children ſtood round him crying and lamenting in the bittereſt diſtreſs. The

beholders

beholders immediately flocked round, and with looks and expreſſions of the warmeſt compaſſion, gave him help. A churchman raiſed the man from the ground, by lifting him under his arms, while a diſſenter held his head, and wiped his face with a handkerchief. A Roman Catholic lady took out her ſmelling-bottle, and aſſiduouſly applied it to his noſe. A methodiſt ran for a doctor. A quaker ſupported and comforted the woman, and a baptiſt took care of the children.

Edwin and his father were among the ſpectators. "Here," ſaid Mr. Ambroſe, "is a thing in which *mankind were made to agree.*"

Letter to a Profeſſor of Humanity at the Univerſity of Glaſcow.

Dear Sir,

YOUR very kind letter demanded a much earlier anſwer, but unwillingneſs to put you to the expence of poſtage for what might probable be conceived my ſpeculations, prevented my writing; an opportunity now offering of writing to my brother, and through him to you, with pleaſure I embrace it.

By the ten kingdoms into which the Roman empire was divided, I underſtand the whole weſtern extent of that government (Biſhop Newton, in his Diſſertations, having, I think, fully proved, that in whatſoever manner it is conſidered, whether by the friends or enemies of the Romiſh Antichriſt, by Proteſtants, Deiſts, or Atheiſts, they cannot make more or leſs than ten, and all of them include Great Britain in the number). Every part of the weſtern empire profeſſes Chriſtianity, and till the preſent days of revolution, had national religious eſtabliſhments, and conſequently where Antichriſtian. The kingdom of Chriſt not being of this world, neither in ſpirit or form. In the kingdoms of this world the wealthieſt or ſtrongeſt ſit as chief, and the poorer and weaker wait upon them; in the kingdom of Chriſt the wiſeſt and meekeſt ſit as chief, and manifeſt the greatneſs of their character by being the ſervants of all for Chriſt's ſake. The kingdoms of this world are upheld, and increaſed by the power of the ſword; the oppreſſor rules the oppreſſed. But the kingdom of Chriſt is upheld and increaſed by the ſpirit of truth, and love alone ſways its ſceptre over all the ſubjects thereof. Rome was the ſeat of Antichriſt; there he ſat, manifeſtly a temporal prince, and exerciſed a temporal power, under a ſpiritual pretence, through every nation that owned his authority. In thoſe nations called Proteſtant, the

the *Beast* has no power, but the *Image* of it has, which is the resemblance thereof, in its mode of government. They force not men, like the beast, to belief as they do; but like him they force all to pay for the support of their worship, as also tythes to their priests. Every Christian is called in the New Testament a priest, "Ye are a chosen generation, a royal priesthood." But they reduce Christianity to the dead letter of the Mosaic law, instead of causing the power of truth to be felt upon the heart that Christians might be taught to offer (as priests) themselves a living sacrifice unto God, through the ministration of Jesus of Nazareth, the great high priest. You now behold the beast dying, the image thereof must die also; that when he shall come, whose right it is to reign, there may be no obstacles to the universal reception of the Gospel, nor to the knowledge of the excellency, of the beauty and simplicity of truth; nor to the practice of its precepts. If you would read over Bishop Newton on the Prophecies, I think you would be much struck with the ten kingdoms of the western Roman empire, and from fresh and daily illustrations of the conduct of Providence apply them, and the prophecy of Daniel, and the Revelations, to things at the very door. Every kingdom into which the four great monarchies have been divided, must be overturned. "I beheld till the thrones were cast down, and the ancient of days did sit." Dan. vii. 9.

To your second question I wish I had time to be explicit. In Rev. xii. we find a description of the ruin of Antichrist, and we find it there recorded, that truth shall be persecuted by him for 1260 days. We find, xiii. under different figures, the same power described, as having dominion over the earth for 42 months, which multiplied by 30 is 1260 days, compare this with the angel describing to Daniel the length of the reign of Antichrist in the last chapter, and he calls it 1290 days, and pronounces a blessing on those who wait to the 1335 days. A prophetical day is described in scripture as being a year; and here are three distinct periods given, to understand them rightly we must know their commencement, and find some corresponding circumstance at the close of the periods, to prove the truth of the date. In the year 532 the Emperor Phocas proclaimed the Bishop of Rome to be the head of the church, by the title of Universal Bishop, hereby disowning Jesus, who had hitherto been considered as such; but the Roman Pontiff first, and afterwards his image, set themselves in the temple, (the church) of God, saying that they

were henceforth to be obeyed as God; for this purpose they abrogated many of the laws of Christ, many others they obscured by comments without knowledge, and the remainder they render a nullity, by enjoining many laws which he did not command. Here then is Antichrist—need I tell a Greek scholar that *Anti* signifies *For*—and therefore (for Christ) can only mean a pretended friend, and what is the Christianity of the present day, and for ages past, but iniquity and abomination, as being diametrically opposite to every thing he had commanded.

In the xith chapter we find the close of the 1260 days described by an earthquake, in which the tenth part of the city fell.—The city is here taken for the whole western Roman empire—as New Jerusalem is often in the prophecies taken for the whole people of God, and is particularly so, in Paul's Epistles, and this book of the Revelations.—Now adding 1260 years to the year 532 brings it to 1792—that memorable epoch, when the tenth part of the Roman western empire, *France*, fell by a political earthquake.—That it was France, I infer from the 13th verse, and in the earthquake were slain of (names) of men (for so it ought to be read) seven thousand. I am almost ashamed to talk of languages before you—for I am but a dabbler. I would not do it, but I know your goodness will pardon, and if I am wrong, your knowledge correct. Seven signifies fulness, seven thousand I therefore conceive to be a totality of mighty names—and in that political earthquake all the mighty names perished. This then, I think confirms the period of the commencement of the downfall of Antichrist in 1792; and as Daniel speaks its final downfall to be 30 years after, I can't but think it will take 30 years wholly to destroy that bastard Christianity, the spurious offspring of the adulterous intercourse of church and state.

No man in England more heartily detests French conduct and principles than I do, they are indeed contrary to every thing virtuous and lovely; but was I in Arabia I should shudder at the awful effects of the Simoon, ought I not also to warn those who would be scorched by its poisonous heat, if I gave them not notice?—I would not blow the fiery vapour; but I should not dare to sit silent if I saw it coming.—*And the remainder were affrighted and gave glory to God*; this will be fulfilled when it answers the end for which God appointed it.—Infidelity, with all its horrors, gives glory to God, by destroying the weed of superstition which has for ages past

paſt choaked the plant of truth; and France, the grand fountain of infidelity, will pour forth its torrents, till it has deluged the whole Chriſtian world, and the only deſtinction that ſhall then be known among mankind, ſhall be he that believeth in Jeſus of Nazareth and he that believeth not.—Then that man who has ſufficient holy boldneſs, to avow his faith amidſt the laugh of mankind, will manifeſt it by his practice; but to accompliſh this purpoſe, I conceive the preſent nefarious ſyſtem of government to be raiſed up in France, nor do I think the expoſing of their iniquity, by every power in Europe, will injure their cauſe; but rather ſerve to ſtrengthen it. There is in the boſom of every man a principle of ſelf-love, in a Chriſtian it leads to do good to all, to bear and forbear with all, and even to ſuffer for all; for the preſent peace of mind that he derives from it, and for the happineſs he enjoys in conſequence, from the hopes of realizing the great and precious promiſes made unto him. In a man of the world ſelf-love operates differently, it leads him into guile, oppreſſion, and every iniquity, to procure the fancied happineſs that is to be derived from ſuperior power, or gratification of the paſſions; now as the wealthy are comparatively few, and thoſe in want, or at leaſt dependant upon them, numerous, the multitude will flatter themſelves, that ſhould they be aſſiſted by the French, they ſhould attain their power, but avoid their exceſs. Add to which, the middling claſs of mankind is now almoſt deſtroyed in England, and thoſe that ſtill exiſt, are miſerable from the accumulating load of taxes, or diſſipated from habit, or upon the point of being corrupted by military money. Thouſands too live on the intereſt of funded property—inured to idleneſs and luxury; a national bankruptcy muſt enliſt them under the banners of revolution, to enable them to ſupport their helpleſs ſituation. The ſhare, therefore, that I conceive France will have in the accompliſhment of theſe prophecies, is, the being the fountain from which the ſtreams of overturning by force of arms, by corruption, and by example, that will deſtroy Antichriſt in this and every other part of the Roman weſtern empire.

I have never ſeen the Philanthrope; Godwin's Enquiry is but little read, yet more than it merits. It is a flimſy performance, upon the foundation of the preſent French philoſophy. I cannot but conceive that the queſtion concerning the ſcriptures ought to be thus put: 1. Was there need for

a revelation to be made of the Deity unto Man? 2. Is the Scriptures, or any other religious system, that Revelation?

To the first I would say—as every child talks the language of its parents, and cannot even think without language, the first man and woman must of necessity have been taught by their Maker to speak, and as the attainment of knowledge by man is progressive, and by imitation or instruction, they must therefore have had a teacher, and the instruction he gave them is revelation.

2. I think the Scriptures to be that Revelation made known unto man at various times, according to the improved capacity of the human mind—and 1st. because of the language in which it is written. Every nation of the world speaking some Hebrew, is to me an evident proof that their various languages are but dialects of the language of our first parents. 2. Its doctrines concerning God are perfectly in conformity to what we would expect from an Almighty Being.

3. Its precepts, all add to the happiness of mankind.

4. Its philosophy is in union with nature, and every additional discovery only serves to confirm it.

5. Its threats are in union with what we dread, whilst its hopes shew them to have been dictated by that Being who knew our heart. Much more might be written, but led away by the subject, I had almost forgotten who I was writing to, and that you are capable of teaching me; but your kindness, I am confident, will consider it as a young man avowing his faith to an old Christian, who will kindly tell him wheresoever he thinks he errs.—I felt for your account of your losses; I have known what such things are, and my heart has often bled, whilst my weeping eyes have overflowed. But hope has indeed flowed of late years into my bosom, through my views of the boundless love of God; I now mourn not as I formerly did, my school education will be soon over—soon, sir, will our vocation come on, and you and I shall meet with friends, or parents or children, with our forefathers, the spirits of just men made perfect, and the whole family of God. There shall we unravel the mysterious windings of Providence, whilst delightful astonishment bursts fresh every moment upon our wondering minds. What is the overturning of kingdoms to us?—what to us the loss of property?—we shall not have to account for the talent we possessed not, but if we patiently endure suffering, the spirit of God and of glory will rest upon us.

Yours, &c.

To Mr. J. Wood, in answer to his Query, page 245.

Dear Sir,

YOUR friendly letter, in the last Miscellany, lies before me, accept my thanks for the free manner in which you have remarked upon part of a discourse, delivered by me, on the doctrine of the Universal Restoration. The free discussion of subjects is what I most heartily approve, believing that the more truth is scrutinized, in a christian spirit, the better it will be understood; and that what we preach and write can be of no real use, any further than it is carefully examined by our hearers and readers. I do not conceive that there is any material difference between your ideas and mine, upon the point now in question, of which perhaps you will be convinced in the sequel. Whether your misunderstanding me, was, or was not, owing to my not sufficiently explaining myself, is what I will not now discuss, it might be as you suppose: I was apprehensive at the time that the extensiveness of the subject I had to investigate that evening, would prevent my sufficiently explaining myself on every point; however this might be, your communication gives me an opportunity of restating a point which I think of great importance, on which account, as well as for your satisfaction, I gladly take up my pen to reply.

For the success of the doctrine of the Universal Restoration, I most ardently pray, because I believe it is calculated for the greatest practical utility; but in attempting to diffuse and promote it, I think it necessary to guard with the utmost care against its abuse: and what doctrine of revelation, however useful in itself, has not been abused? Was I to state it in such a loose and indifinite manner, as would lead persons to think lightly of the peculiar advantages, resulting from the present belief of, and obedience to the gospel, should not I be accountable for the consequences? Should not I thereby strengthen those who oppose it, in their opposition? Believe me, Sir, the distinctions which you heard me make, between the restoration and several other things, arose from a full conviction that such distinctions really exist,—from a wish to impress the minds of my hearers, with the vast importance of receiving and obeying the truth, in the present state, and from a perfuasion that such distinctions would enable us, the more readily, to obviate some of the strongest objections which are brought against the final happiness of all mankind.

The

The propoſition to which your query relates, is "That the Univerſal Reſtoration differs from the pardon of ſin." Whether theſe were, or were not, preciſely my words, my memory does not ſufficiently ſerve me at preſent to ſay; let them paſs as ſuch, only now give me leave to vary the language, to render the meaning the more evident. "The final reſtoration of thoſe who die in their ſins, differs from the forgiveneſs, or pardon of ſin, as now received through the belief of the goſpel." Forgiveneſs of ſins, as ſpoken of in the New Teſtament, includes the remiſſion of puniſhment: thoſe who receive, and die in the enjoyment of the pardon of their ſins, will not be condemned and puniſhed for them in a future ſtate, for "there is no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit;" Rom. viii. 1. but thoſe who do not now receive the forgiveneſs of ſins, through the belief of the goſpel, will be puniſhed hereafter, though they will afterwards be reſtored. Is there not a clear diſtinction between being ſo pardoned as to have the moſt dreadful puniſhment remitted, and the being reſtored to happineſs after that dreadful puniſhment has been experienced? The Lord when ſpeaking of the ſervant who owed ten thouſand talents, mentions his being forgiven for a time, and afterwards condemned to ſuffer till he ſhould have paid all that he owed. Matt. chap. xviii. Can we help ſeeing that forgiveneſs, as mentioned in the paſſage cited, intended a remiſſion of puniſhment for a time? Is not the word pardon ſo underſtood among men? If we hear that a criminal is pardoned, we underſtand that he will not be executed for his crimes, that he will not receive the puniſhment which he muſt otherwiſe have received. If we hear that a criminal is puniſhed according to his crimes, we do not ſay that he is pardoned. Pardon and puniſhment, in ſuch caſes, ſtand in oppoſition to each other.

The above reaſoning I applied, in attempting to anſwer the objection brought againſt the doctrine of Univerſal Reſtoration, founded upon what is ſaid concerning the blaſphemy againſt the Holy Ghoſt. Matt. xii. 31, 32. "The blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto men; neither in this world neither in the world to come." Upon which words I find an inquiry in page 251 of the Miſcellany. Mark iii. 29. "But he that ſhall blaſpheme againſt the Holy Ghoſt hath never forgiveneſs." Luke xii. 10. "But unto him that blaſphemeth againſt the Holy Ghoſt, it ſhall not be forgiven." I am ſatisfied that *aioni*, the word which the

tranſlators

translators have rendered *world*, in the first of these passages ought to be rendered *age*, and that *aioni* in the second ought not to be rendered *never*; but that the passage ought to be translated *hath not forgiveness in the age*, instead of *hath never forgiveness*. Yet I have thought it possible to prove that the above passages, even as they stand in the national translation, by no means prove the endless punishment, even of those who blaspheme against the Holy Ghost. I have sometimes attempted this, for two reasons; first, that I might meet the unlearned with all their prejudices in favour of the common translation, upon their own ground; secondly, to shew that our objections to the common rendering of several words in them, do not arise from our not being able to reconcile such rendering with the doctrine we maintain; but from a sincere love of correct biblical knowledge. I have argued that if it cannot be proved that God hath threatened any sinner with endless punishment, and I firmly believe it cannot, and if forgiveness includes the remission of punishment, then it follows that those whose punishment is not at all remitted, but who suffer the whole of what is threatened, will not be forgiven, neither in this world nor that to come: that is, mercy will not interpose with a pardon, to prevent the full execution of their sentence upon them. If they be punished both in this world and the next, according to the divine threatening, may it not be said they are not forgiven in either worlds? If mercy do not interpose to prevent the full execution of their threatened punishment, can it be ever said they receive forgiveness, in the sense in which the word is used in the New Testament, as including remission of punishment? This I think will be the case with those who blaspheme against the Holy Ghost; but it by no means follows that they will endlessly remain in a state of punishment, *that* is what God hath no where threatened,—they may suffer all the punishment he hath threatened, be afterwards restored, and made ultimately happy. There was a time when Europe was called the old world, and America the new world; to illustrate our subject, we will suppose that at that time a criminal was condemned to suffer a certain duration of punishment in a noisome dungeon in Europe, and afterwards to be transported to, and endure a long period of sufferings in America. If he suffered the whole of his sentence, in both Europe and America, could it be said that he was pardoned either in the old or the new world, his punishment in neither being remitted, but the whole of it laid upon him? If afterwards

terwards he was restored to his native land, to the bosom of society, and placed in a happy station, this would not prove that pardon had interposed to prevent the full execution of his sentence. If the government which condemned him, and executed his punishment upon him, did it with a view to his reformation, that he might be prepared for happiness and usefulness in society; and if at the termination of his punishment, the same government wiped away his tears, put an end to all his pains and sorrows, and placed him in a state of happiness, would it not reflect the highest honour upon the justice, wisdom, and goodness, of that government? You know how to apply these things to the subject before us.

So far as pardon relates to God's manifesting a forgiving disposition, and as it is expressive of creatures being delivered from the feelings of guilt and wrath, I perfectly agree with you that it will be enjoyed by every creature that hath sinned, in the Universal Restoration; but considered as including a remission of punishment, I must still contend that it is restricted to those who believe and obey the gospel. It only remains for me to shew, that the distinction which I make between forgiveness and restoration, does not involve us in such difficulties as you apprehend. I never supposed that mere punishment could of itself, simply considered, eradicate sin from the minds of creatures, and fit them for the society of the righteous; the love of God will do both the one and the other; but the love of God will do it by those means which seem best to infinite wisdom, justice, and goodness, and among those means I conceive the future punishment of the wicked to be included. You will agree with me, that all the punishment to be inflicted upon the wicked, either here or hereafter, must be inflicted for some wise and benevolent purpose, otherwise it would be unworthy of God to inflict it. And what end, but their recovery from sin, and ultimate happiness, can be such? Is it not rational to suppose, that punishment originating in infinite wisdom, proceeding from the God of infinite holiness and love, and executed by his perfect justice, must have the destruction of sin, and the ultimate happiness of the punished, for its object; and that a God of infinite power is capable of making it conducive to that end? Does it not appear from the general tenor of scripture, that all physical evil is intended either for the prevention, or removal of moral evil? And what is it that prevents the happiness of creatures, but moral evil?

I do

I do not suppose that "the damned will be restored on the ground of their having suffered the full penalty of the law of God;" for had they suffered *that*, I have no idea that the law could have restored them, *that* being properly the work of Christ, "who is the restorer of all men." I do not consider the future punishment of men merely as a penalty, but as altogether corrective, and intended to promote their recovery from sin, and therefore as founded in mercy and love, as well as in justice: consequently, though the whole of the threatened punishment should be inflicted upon them, without a pardon being interposed to cut it short, it will not involve the idea that mercy has nothing to do with their recovery, seeing mercy and love are at the foundation of all the dealings of God with them, even of all the punishment he will lay upon them. Sinners will not be restored merely on the ground of their having suffered the full demerit of their sins, as a man is liberated from prison, when he has discharged a debt for which he was confined, simply on the ground of his having discharged it, whatever be the state of his mind; but because their punishment, which the God of love knows how to measure out to them, so that it shall certainly answer the end which he intends it should answer, will have had its proper effect in bringing them to a proper state of mind, to receive the mercy and grace of God, in their restoration and final happiness. God in punishing creatures does not so much consult their absolute demerit, as he does his own wisdom and love, for mercy has to do with his rendering to them according to their works. Psalm lxii. 12.

As without the exercise of divine mercy towards sinners, whatever punishment they might suffer, they could not be recovered to purity and happiness; so without a Saviour they must have perished, but I see not how they could have been restored; therefore the asserting that those who die in their sins will not be pardoned, but suffer what God hath threatened them with, and afterwards be restored, by no means implies that there is no need for Jesus, in their case: seeing it is by him they will be both punished and restored. Christ hath received power over them,—hath given himself a ransom for them,—is mediator between God and them,—will judge and punish them, in order that they may be subdued unto him, and delivered up to the Father, at the termination of the mediatorial kingdom, that God may be all in all: in other words, that they may be restored to purity and happiness. His punishing the wicked will be as much a mediatorial act, as

his now pardoning those who believe is, the one, as well as the other, will be an exercise of that authority which he hath received on the ground of his obedience to death. John xvii. 2. 1 Tim. ii. 5. 6. 1 Cor. xv. 28. Phil. ii. 8, 9.

If what I have now written be not satisfactory, I shall hold myself ready to such further explanation as you may call for, and remain, Dear Sir,

Your fellow servant in Christ Jesus,

Wisbeach, Sept. 7, 1798. R. WRIGHT.

Method of Preventing the Dry Rot in Timber. By ROBERT BATSON, *Esq. From the Transactions of the Society for the Encouragement of Arts, Manufactures, and Commerce.*

THE thanks of this society were given to Robert Batson, of Limehouse, Esq. for the following communications relative to the dry rot in timber; and it is requested, that any persons who may think proper to repeat Mr. Batson's experiment, will favour the society with some account of the result. Sir—The Society for the Encouragement of Arts, Manufactures, and Commerce, continuing to offer a premium for discovering the cause of the dry rot in timber, and disclosing a certain method of prevention, I beg leave to lay before them an account of a method I have put in practice and which at present appears to me to have fully succeeded.

The dry rot having taken place in one of my parlours, in such a manner as to require the pulling down part of the wainscot every third year, and perceiving that it was from a damp stagnated air, and from the moisture of the earth, I determined, in the month of June 1783, to build a narrow closet next the wall through which the damp came to the parlour; which had the desired effect: but, though it put a total stop to the rot in the parlour, the evil soon appeared in the closet; fungi of a yellow colour, arose to a great degree, in various parts of it. In the autumn of the year 1786, the closet was locked up about ten weeks; on opening it, numerous fungi were observed about the lower part of it, and a white mould was spread by a plant resembling a vine or sea-weed, and the whole of the inside, china, &c. was covered with a fine powder of the colour of brick-dust. It being then cleared out, I soon perceived what indeed, I did not expect, that the evil had impregnated the

wood

wood ſo far as to run through every ſhelf therein; and the brackets that ſupported them; it had alſo ſeized upon and deſtroyed a moveable board for breaking ſugar on. I therefore, in the beginning of the year 1787, determined to ſtrip the whole cloſet of lining and floor, and not leave a particle of the wood behind, and alſo to dig and take away about two feet of the earth in depth, and leave the walls to dry, ſo as to deſtroy the roots and ſeeds of the evil. When by time and the admiſſion of air, and good bruſhing, it had become ſufficiently dry and cleanſed, I filled it of ſufficient height for my joiſts, with anchor-ſmiths' aſhes; knowing that no vegetable would grow in them. My joiſts being ſawed off to their proper lengths, and fully prepared, they and the plates were well charred and laid upon the aſhes; particular directions being given that not any ſcantling or board might be cut or planed in the place, leſt any duſt or ſhavings might drop among the aſhes. My flooring boards being very dry, I cauſed them to be laid cloſe to prevent the dirt getting down, which I thought in a courſe of time, might bring on vegetation. The framing for lining the cloſet was then filled up, having all the lower pannels let in to be faſtened with buttons only, that in caſe any vegetation ſhould ariſe, the pannels might with eaſe be taken out to examine them.

This having now been done upwards of ſix years, and no vegetation or damp appearing, the whole of the pannels and floor remaining in the ſame ſtate as when firſt put in, I ſhall have a ſatisfaction in taking a part of the floor up, if the ſociety think proper to appoint a committee to examine the place.

If what I have produced meets the approbation of the ſociety, I wiſh it made public under their ſanction, that as full a trial as poſſible may be made of it; and if at a proper diſtance of time it proves of general utility, any honorary token of this ſociety's approbation will be received with much ſatisfaction by me.

I think it may be highly neceſſary, in ſome ſituations to take out a greater depth of earth; and where aſhes can be had from a foundery, they are fully equal to thoſe of anchor-ſmiths'; but by no means depend upon houſe-aſhes.

I am, Sir, your very humble ſervant,

ROBERT BATSON.

Limehouſe, Dec. 7, 1793.

MR. MOORE.

In consequence of the foregoing letter, a committee was appointed to examine and report the state of the closet; who having met on the 15th May 1794, and the wainscot being taken down, and flooring boards taken up, they were all found entirely free from any appearance of the rot; and from all the circumstances then observed, it was the opinion of the committee, that the method advised by Mr. Batson, when fully and completely put in execution, appeared to have answered every intention mentioned in his letter; and this opinion seemed the more justly founded, as two pieces of wood, yellow fir, which had been driven into the wall as plugs, without being previously charred, were affected with the rot.

Should the method advised by Mr. Batson, be further tried by any persons, accounts of the success attending them will be thankfully received by the society, addressed to their secretary, Samuel Moore, Esq. in the Adelphi.

It may not be amiss to mention, that quicklime has been said to answer very well, when used instead of the anchor-smiths' ashes recommended in Mr. Batson's letter.

Letter against Annihilation and endless Misery. By Mr. Purvis.

Dear Sir,

I HAVE the happiness, or misfortune, to entertain several opinions that are very unpopular with many pious people, I say *happiness or misfortune*, because if these opinions are founded in *truth*, I think it my happiness to entertain them, however generally they may be opposed; and if they have no foundation in *truth*, I think it my misfortune to entertain them, however pleasing the thoughts of them may be to me. I have therefore a considerable strong propensity to impart these, when I think a proper occasion offers, especially to persons of judgment and candor, that if they be right, others may share of the benefit, and if they are wrong, I may have an opportunity of being better informed: as you stand in the same predicament, in some measure, as I did, and still do think you a person of candour and judgment I offer to your consideration an unpopular opinion. It seems to be a truth, however melancholy it may be, that many persons have entertained very wrong opinions, and yet have thought they were supported by scripture: and while that is the case it is impossible to persuade them to quit these opinions;

nions; for no person who has a due regard to the scriptures, will quit an opinion that he thinks he believes upon scripture testimony, till by reconsidering that testimony he is convinced that he has mistaken the meaning of the passage or passages on which his wrong opinion is founded. As I intend at present only to explain my meaning in those passages in my letters to you, which you mention as most exceptionable, I hope, my dear sir, that you will excuse the trouble I give you in this matter. I said in my letter, that the scriptures testify, that death is to be destroyed as the last enemy according to 1 Cor. xv. 26; now if this death means no more than the death which mankind are subject to in this world, and if this death be destroyed by the resurrection of all that shall have been under its power at the general judgment, which I think is as evident as any thing can be, then it will seem to follow, that either there will be no more enemies ——— when all are raised from the first death, or no more enemies to be destroyed, or the apostle's testimony is not to be credited, when he says "*The last enemy that shall be destroyed is death*, because the scriptures maintain that there will be many enemies after the general resurrection, and that these will be punished with æonion destruction after the general judgment. I was led by the above text, in connection with several others, to think that the death there mentioned, as "*The last enemy that shall be destroyed*, behoved to be the *second death*: since I could not consider *that death* as *the last enemy* which is to be destroyed, before many of the *enemies* of Christ are destroyed. You seem to think that the first death will be destroyed by being cast into the lake of fire, because it is said, "Death and Hades were cast into the lake of fire." The notion that I formed of this text was, that death and hades are put for them who had been in these states, as the earth is sometimes named for its inhabitants, or that the punishment of sin, or the fruit of it called the bands and pains of death, or hades, would all be included in the lake of fire into which the wicked will be cast immediately after the general judgment. You say "the destruction of death cannot be connected with the restoration and salvation of the wicked, because the destruction of death will be at the same time and accompany the destruction of the wicked: the fire into which death and the grave will be cast in order to their destruction, is that very lake of fire, into which all who are not found written in the book of life will be cast."—According to these words, you allow that death exists in the lake of fire;

for

for nothing can be predicted of that which hath no existence, and you say it is cast into the lake of fire in order to its destruction; this is just what I believe as to that particular, and cannot express my opinion about death being cast into the lake of fire in better words. But though our words are the same, our ideas must be very different, some way or other, since the conclusions we draw are so very opposite; this difference, may perhaps, be owing to the different ideas we have of the destruction of death. I would ask what do you judge is meant by its being *destroyed?* does its *destruction* denote its *endless* duration, or does it denote its utter *abolition?* Your conclusion I think requires the first, mine the last; but can any two things be more opposite than the destruction of a thing and its endless existence? I confess that such is the present state of my mind, that I can no more separate the idea of death from the destruction of life—than I can separate the idea of darkness from the absence of light; nor can I separate the idea of life from the destruction of death, any more than I can separate the idea of light from the absence of darkness. Now unless you can maintain that the destruction of death means its endless existence, (which I hope upon more deliberate reflection you will not see sufficient ground to do) you will, I humbly think, see cause not to consider the doctrine of *universal restoration*, so unscriptural and absurd, as it at first sight appeared to you. I also said in my letter to you, "that if we may suppose that the fate of the lake or second death is to be the instrument or means by which the most proud will be humbled, and the most inattentive made to listen to the saving truth, then we may conclude, that when disobedience is overcome and the enmity destroyed, then the iron rod will be broken, and death will be destroyed, truly and properly as the last enemy. On this passage you are pretty severe, when you say, "that the destruction of his enemies should be for their *profit*, that he should *kill them to bring them to their senses*, and cause them to *listen* to the saving truth, are ideas that I am totally unacquainted with."—I can hardly think you are altogether unacquainted with the idea of *destruction* being a kind of negative *profit* for the enemies of God, since you seem to think that their destruction is the effect of divine love or mercy, it being more profitable or better for them to be destroyed than to be eternally miserable, as many have absurdly taught. I did not say he killed them to bring them to their senses, &c. though I acknowledge, that death and being killed, generally

denote

denote much the same thing, yet I am not certain that these terms always imply insensibility, it at least is not uncommon for persons to be sensible of what kills them before death takes place. I suppose, that like me, you are not well acquainted with the idea, that God should make a person mad or deprive him of his reason to bring him to the knowledge of his government, yet though I cannot see how it was so, I believe there was a suitableness in the dispensation, when some kind of madness or want of reason was inflicted on Nebuchadnezzar, *to make him know that the Most High ruled in the kingdom of men*: this extraordinary case, is perhaps recorded, that we might learn not to be too peremptory in pronouncing about the suitableness of means in the hand of God to produce *ends* which we cannot see to be connected with them. However, as you, I suppose, have been accustomed to unite the idea of death, especially the second death, with that of total insensibility or non-existence, I think it the less strange you should think my expression very ridiculous; but though it may appear a very wrong notion, I have not always united these ideas with the term *death*. When the Apostle Paul says, he was in *deaths* often, I do not think he meant that he was often in a state of total insensibility, but that he was often in great dangers and suffered great disasters: besides, I am not certain but the expression "for thy sake we are killed all the *day long*," means much the same thing, I rather think it does. The word *death* being thus used in scripture, has made me doubt whether the *second death* denotes a state of total insensibility or not, though I am inclined to think that the æonian sufferings of the wicked will terminate in total insensibility or total extinction of life, as that seems to be the proper import of the word *death*, I therefore did not mention *death alone* as the instrument by which the proud would be humbled, and the most inattentive made to listen to the saving truth, but as it would be in connection with the lake of fire or second death, &c.—Now I think it is abundantly evident, that those who are subjected to the operation of that fire which is said to be the second death, will not be insensible of its operations, at least for some time, whatever may be the issues of these operations: and though they terminate in total insensibility for a season, it will not certainly follow from thence, that upon a recovery from that state of insensibility, their salutary effects will not be most happily experienced. It is said, Ps. cxli. 6. *When their Judges are overthrown in stony places, they shall hear my words, for they are* (or will then be) *sweet.*

To

To be *overthrown* and *deſtroyed*, are terms of much the ſame ſignification in ſcripture; yet ſuch as are overthrown are ſaid to hear or become attentive; and if it be the judges of the earth that are here ſpoken of, it ſeems not unlikely that this overthrow may refer to their being caſt down into perdition, when the terrors of God's judgments, which they would not receive the knowledge of by faith, will be ſo felt as to convince them experimentally of the bitter fruits of their own devices, and the ſweet and ſalutary effects of the word of God. The words בידי סלע *be jadi ſelang* rendered *in ſtony places* (and which literally read, *in*, *into*, or by the hands of the rock) may fitly ſignify either the caſting down of the wicked by the hand of God, who is ſometimes called a rock; or the *hands* of a *rock* may here repreſent the *fiery indignation* and *wrath*, through which wicked judges, as well as other men, will deſcend into deſtruction: for as when a perſon or number of perſons are caſt down a high and rugged rock, the projecting parts, like hands, would affect them in their deſcent: ſo the æonian ſufferings of the wicked through which they are to deſcend into death, (ſuppoſing that to be the iſſue) will, I apprehend, moſt ſenſibly affect them in their deſcent. I therefore think this expreſſion of the Pſalmiſt (whatever other ſenſes it may be capable of) exhibits the perdition of ungodly men by a ſtriking and fit ſimilitude, and beautifully intimates at the ſame time, that the final iſſue would be good, as it is ſaid in another place, Pſ. lxviii. 20. "*Unto God the Lord belong the iſſues of death.*" and all things that belong to him are good. Again it is ſaid, Pſ. cxxxviii. 4. "*All the kings of the earth ſhall praiſe thee, O Jehovah, when they hear the words of thy mouth.*" I ſuppoſe you will agree with me, that many of the kings of the earth and their judges have been far from doing this as yet; that their general character is, that inſtead of praiſing Jehovah and hearing his word, they combine againſt him and his anointed. Now when is it that all the kings of the earth hear the words of Jehovah and praiſe him? They ſurely have not all done it in this world, and therefore if theſe words are true they muſt do it in ſome after diſpenſation; when, as Iſaiah propheſies (chap. xxiv. 21, 22.) Jehovah ſhall have puniſhed the hoſt of the high ones that are on high and the kings of the earth upon the earth, and viſited them after their many days impriſonment. Whatever ſenſes have been put upon the paſſage, or whatever events in this world it may have a partial reference to, I apprehend it muſt ultimately refer

refer to that time, when the prince of the power of the air, and all the ſpiritual wickedneſſes in high places, called the *hoſt of the high ones that are on high*, and the kings of the earth and their aſſociates, who have combined againſt Jehovah and againſt his Anointed, ſhall all be conſigned to one common puniſhment; when the earth, the theatre of their wickedneſs, ſhall be turned into a lake of fire, and become the theatre of their puniſhment till after the many days of æonian deſtruction, they ſhall be viſited with the tender mercies of Jehovah. That this paſſage ultimately refers to theſe events, appears very evident to me; for who can we underſtand to be meant by the hoſt of the high ones that are on high, who are firſt and diſtinctly mentioned from the kings of the earth, but thoſe ſpiritual wickedneſſes that ſeem to have been firſt in the tranſgreſſion? And when can we find a time, that a common puniſhment will be inflicted on them and wicked men, but when they ſhall be caſt into the lake of fire? And if this paſſage ultimately refers to theſe events, a time of viſitation will await thoſe who ſhall be caſt into the lake of fire, however diſtant the period may be from the time of their being caſt into it.

[*To be continued.*]

An Account of the celebrated extraordinary Genius, JOHN HENDERSON, B. A.

OF this much celebrated young man, whoſe extraordinary acquirements attracted the notice, and even commanded the reſpect of Dr. Johnſon, ſeveral accounts have been publiſhed, and much eulogium hath been pronounced. By many he has been ſuppoſed to emulate the variety and extent of knowledge poſſeſſed by the admirable Crichton; and, like that eccentric character, he has left little for poſterity to form a judgment of the truth of thoſe praiſes which have been beſtowed upon him.

He was born at Bellegarance, near Limerick, in the kingdom of Ireland, on the 27th of March, 1757, of very pious and reſpectable parents. He received his education among the Methodiſts; and at eight years of age he underſtood Latin ſo well, as to be able to teach it at Kingſwood ſchool. At twelve, he taught the Greek language, in the ſchool of Trevecka, in Wales, to men, ſeveral of whom were double his age. The governor of the college, at that time was the

Rev. Mr. Fletcher*, late Vicar of Madeley, a clergyman highly distinguished for the fervour of his piety and the liveliness of his imagination. Some disagreement taking place with this gentleman and those who had the superintendance of the college, he was dismissed, together with young Henderson, who soon after, at the age of 24 years, went to Oxford, was entered of Pembroke college, and in due time, took the degree of Batchelor of Arts. From the time of his entrance into the college, his life passed with little variety, and no adventure. His thirst after knowledge appears to have been unabated and unobtruded; he was admired, and generally respected; and he acquired habits, some of which brought him into the notice of the world, almost as much as his talents. Some of these traits of character having been depicted by one who appears to have known him well, I shall give in the words of their author, who was also of Pembroke college, and thus describes Mr. Henderson's appearance when was first introduced to him: "His cloaths were made in a fashion peculiar to himself; he wore no stock or neckcloth; his buckles were so small as not to exceed the dimensions of an ordinary knee-buckle, at a time when very large buckles were in vogue. Though he was then 24 years of age, he wore his hair like a school boy of six.

"Mr. H.'s temper was mild, placable, and humane. He professed that he was ready to serve any individual as far as lay in his power. His benevolence knew no bounds, and his liberality was so diffusive, that it submitted with difficulty to the circumscription of a narrow income. He was fond of society and well qualified to shine in it. He was frank, open, and communicative, averse to suspicion, and untinctured with pride and moroseness. His mode of life was singular. He generally retired to rest about day-break, and rose in the afternoon; a practice, however, that was frequently interrupted

* 'Tis somewhat extraordinary that so great a man as Mr. Fletcher, has not been mentioned in any of our biographical Dictionaries.—Surely they may find some materials in Mr. Wesley's life of him.---Now I have mentioned these biographical gentlemen, I should be glad to know why they have given us no account of that truly pious and eminent character, William Law, B. A. author of the "Serious Call to a Devout and Holy Life;" a work that had a great effect on the mind of Dr. Johnson; from his reading that work, he dated his first serious impressions of religion.—Mr. L. is also much quoted by Dr. Johnson, in his Dictionary.---Even Henderson, the subject of the present article, is (I believe) only to be found in Jones's Pocket Biographical Dictionary, where his character is very well drawn, in a very few words.---I trust the Biographia Britannica will do justice to Mr. H.

by

by the occaſional attendance he was obliged to give to the morning ſervice of the college chapel. He ſpent a great part of the day in ſmoking; and except when in company, he uſually read while he ſmoked.

"With regard to his moral and religious character, he was a pattern highly worthy of imitation. He ſhewed a conſtant regard to the obligations of honour and juſtice; and recommended both by precept and example, an attention to moral rectitude in all its ramifications. He had the courage to reprove vice and immorality wherever they appeared; and though he was ſometimes treated on theſe occaſions with contumely and inſult, he bore with a moderation truly chriſtian, ſo ill a return for his well-meant endeavour. He was perfectly acquainted with the religious dogmas of every different ſect, and could readily detect the reſpective fallacies of each.

"His abilities and underſtanding, were eminently conſpicuous. His penetration was ſo great as to have the appearance of intuition. So retentive was his memory, that he remembered whatever he heard; and this faculty of recollection, combined with a pregnancy of imagination and ſolidity of judgment, enabled him to acquire an amazing fund of erudition and argument, a fund ready at every call, and adequate to every emergency.

"His learning was deep and multifarious. He was admirably ſkilled in logic, ethics, metaphyſics, and ſcholaſtical theology. He had ſtudied the healing art, with particular attention, and added to a ſound theoretic knowledge of it, ſome degree of practice. His ſkill in this art he rendered ſubſervient to his philanthropy; for he gratuitouſly attended the valetudinarian poor wherever he reſided, and favoured them with medical advice, as well as pecuniary aſſiſtance. He had a competent knowledge of geometry, aſtronomy, and every branch of natural and experimental philoſophy. He was well acquainted with the civil and canon laws, and the law of nature and nations. In claſſical learning and the Belles Lettres, he was by no means deficient. He was maſter of the Greek and Latin tongues, as well as of ſeveral modern languages.

"He ſpoke of phyſiognomy as a ſcience with all the confidence of a Lavater. He pretended to a knowledge of the occult ſciences of magic and aſtrology. Whether this was or was not a mere pretence, I leave to the judgment of the enlightened reader. Suffice it to remark, that his library was

well ſtored with the magical and aſtrological books of the laſt century.

"His talents of converſation were ſo attractive, ſo various and multiform, that he was a companion equally acceptable to the philoſopher, and the man of the world, to the grave and the gay, the learned and the illiterate, the young and the old of both ſexes."

Some time before his change came, he ſeemed perfectly dead to this world, and abſtracted from man. Company could no more engage him. He avoided unprofitable converſe and idle ſpeculations. The early hour and the frugal meal, prepared him for contemplation and ſtudy. He had a full and clear preſentiment of his approaching diſſolution, and he ſeemed to withdraw himſelf from mortals, as he was ſoon to converſe with higher beings.

He died at Oxford, Nov. 2, 1788, and was buried on the 18th, at S. George's, Kingswood: the corpſe being accompanied by Mr. Agutter, who on the Sunday following preached a ſermon, which contains a character of his friend, highly honourable to both parties.

Poetry.

To the Editor of the UNIVERSALIST'S MISCELLANY.

THERE is not, perhaps, any ſubject which calls for more from the mind of ſenſibility, than the contemplation of mortality; and yet it is extraordinary that we ſeldom read an inſcription on the tombs of the dead, that can extract from that ſenſibility a tear: thus we leave with diſguſt what we ſhould otherwiſe contemplate with the tendereſt ſympathy the human heart can poſſeſs.

The inſcriptions I ſend for inſertion, in your Miſcellany, are perhaps an exception to the general rule, and I am too intimately connected with the writer to ſay any thing of their merits. Your giving them a place will oblige

A CONSTANT READER.

In memory of
A—— C——
An infant of the age of four years,
Whoſe death was occaſioned by the ſmall-pox,
Of which diſeaſe ſhe languiſhed fifteen days,
And died on the 16th day of October, 1790.
Wonder not Reader!
That an affectionate father ſhould inſcribe this little ſcroll to her memory,
It is a tribute ariſing from the anguiſh of his heart,
Whereon is engraven thoſe infant tokens of an enriched mind,
Which he fondly hoped he ſhould have ſeen ripen into perfection.

The

The dawning day ſalutes the mountain's brow,
And cheers the pilgrim as he journeys on;
With joyous tranſport does his boſom glow,
Till by ſome envious cloud theſe joys are gone:
Quick falling ſhowers retard his willing tread,
And in ſome covert he lies down to reſt—
Then wakes and leaves the friendly ſhelt'ring bed,
Views with freſh hopes the cheerful morn new dreſt——
Juſt ſo the infant, ripening into life,
Meets death unlook'd for; but, by Fate decreed,
Leaves the fond parent and the ills of life,
And, in the peaceful grave, from care is freed.
At length when fleeting years are paſs'd away,
And wearied Time ſhall ſnatch the tyrant's rod,
Clad with ſweet innocence, meets endleſs day,
In glorious manſions of the Eternal God.

THE following inſcription, by the ſame hand, is copied from a grave-ſtone, in a church-yard near Briſtol:

Separated from the tendereſt of all earthly connections,
At ſo early a period as 21 years of age,
Near this ſpot is depoſited the body of
Mrs. E—— C——,
She was the wife of
Mr. G—— C——, of Briſtol;
And died on the 17th day of July, 1796.

Of her amiable qualifications,
Thoſe who knew her will bear teſtimony:
But when Death ſhall have triumph'd over Memory,
And the unerring hand of Time deſtroyed this tribute of regard,
The heart that dictates it truſts to a more ample record,
In thoſe bliſsful regions,
Where neither time nor circumſtance can effect decay.

FROM a grave-ſtone in Newington church-yard, Surrey, erected to the memory of a Seaman, by the ſame hand.

Stop, gentle Mariner, if ſuch you are,
Pay kindred tribute to a brother Tar;
Thus early wreck'd, here lies his ſhatter'd bark,
And here the hand of friendſhip ſet the mark.

A POETICAL EPISTLE TO A DISSENTING MINISTER, *ON THE DEATH OF HIS WIFE.*

PERMIT a diſtant Bard, in friendly lays,
To ſooth your grief, and ſing your Mary's praiſe;
Permit him now, in dark affliction's hour,
The kindly oil of ſympathy to pour;
Grant him with you the pious tear to ſhed,
And ſhare your ſorrows for the lovely dead.

Hard is the lot of mortal man on earth,
A helpleſs mourner at his very birth;

Deſtin'd

Deſtin'd through various ſcenes of woe to run,
Of each bright day to ſee the ſetting ſun;
To find unnumber'd evils wound his peace,
To feel his ſorrows with his years increaſe;
To mark his pleaſures ever on the wing,
And from his very joys ſee troubles ſpring;
To view the beauty, that e'en age might warm,
Soon fade away, and loſe the pow'r to charm;
For all the happineſs that ſweetens life,
For heav'ns ſuperior boon—a virtuous wife;
And all the bliſs her preſence can beſtow,
Is ſoon exchang'd for abſence, and for woe!

And ſince, my friend, from all your earthly love,
'Twas your's the painful parting ſcene to prove;
Since your lov'd MARY, idol of your heart,
Who, Heav'n inſtructed, choſe the better part;
Since ſhe has yielded to ~~the ſtroke of~~ death,
And in the prime of life reſign'd her breath,
What has the ſad ſurvivor now to do,
But ſeek in death a ſafe aſylum too?
—Not ſo, my mourning friend, ſince bounteous Heav'n,
A lovely progeny to you has giv'n;
This be the pleaſing taſk to you aſſign'd,
To pour inſtruction on the tender mind;
With care to foſter learning's rip'ning fruit,
"To teach the young idea how to ſhoot;"
To act the father's and the mother's part,
And with perſuaſion ſoft to win the heart.
Take then your charge, and with ſubmiſſive mind,
Be to your heav'nly Father's will reſign'd;
He ne'er afflicts his children, but to prove
How great his goodneſs, and how ſtrong his love;
Though grief aſſails, and ſtorms of trouble riſe,
They're latent mercies—"bleſſings in diſguiſe;"
The book of Providence unfolded wide,
Anon no ſecret from the Juſt ſhall hide;
Soon at one glance ſhall manifeſt appear,
A god-like reaſon for each groan and tear,
Joy ſoon ſhall gliſten in the mourner's eye,
All tears be wip'd away, and every ſorrow fly;
Life's rudeſt ſtorms ſhall quickly paſs away,
And Heav'n's calm ſunſhine gild the happier day;
Soon abſent friends again ſhall gladly meet,
And ſouls congenial mix in union ſweet;
Soon undebas'd by pains ſevere alloy,
Shall triumph conſtant love, and laſting joy;
Soon the laſt dreg be wrung from ſorrow's cup,
For death in victʼry ſhall be ſwallow'd up;
Soon you, my friend, ſhall joyful greet again,
The lovely fair whoſe abſence gives you pain;
Soon, on the flow'ry banks of Canaan's ſhore,
Shall you and *Mary* meet—*to part no more!*

Bath, 1ſt Jan. 1796. S. W.

MONTHLY

MONTHLY OCCURRENCES.

August 27.

THE New York papers, to the 24th July, have been received in London.

On the 20th July, in the District Court of the United States, in the case of the United States against the French privateer Le Croyable, prize to the sloop of war Delaware, the Court adjudged and decreed—— "That the said privateer, her apparel, guns, and other appurtenances, together with all effects found on board, not claimed, or which shall not be claimed by citizens of the United States, be forfeited, and put up to public auction. The money arising from the sale to be brought into Court, to be distributed according to law." This measure is important, as it is a deliberate act of hostility on the part of America.

30. The Emperor of Russia is making the most active exertions to form a new coalition against France. Notwithstanding his distance and power he is most seriously alarmed. Letters from Dantzig represent Poland as ripe for insurrection, on the first appearance of a favourable opportunity. Many Polish malcontents are in the camp of Passawan Oglou, from which they keep up an uninterrupted correspondence with the Republican Generals in Italy, through the late Venetian Islands in the Adriatic. Many partial revolts have lately taken place in Russian Poland, of which the circumstances are carefully concealed from the world; and should a revolution take place in Greece, it would make a broad way for the Republican armies to Presburg and Warsaw, and perhaps to St. Petersburg.

Sept. 1. Advice has, within these few days, been received in London, of the French having, to the amount of several hundreds, landed at the Bay of Killala, in Ireland. The military force in the town of Killala did not exceed 50 men, the whole of whom were made prisoners. The Bishop, whose *palace* is within half a mile of the sea, was also taken, together with his family.

3. A proclamation has, within these few days, been made, by command of his Majesty in Council, stating that, "Whereas by the unjust aggression of the persons exercising the powers of government in France, now in hostility with his Majesty, many parts of Italy have been forcibly taken possession of, and the ancient governments thereof subverted, and new governments erected under the influence of their Councils, for the purpose of aiding more effectually their designs against the common interests of Europe, but more particularly against this country; and whereas various acts, injurious to the rights of his Majesty and these kingdoms, have in consequence been committed, his Majesty is pleased to declare, with the advice of his Privy Council, that such parts of the coasts of the Mediterranean as are in possession of France, or acting under her influence, especially the coasts and ports of Genoa, and the States of the Pope, shall be considered in a state of hostility with his Majesty; and all his Majesty's subjects, and others, are required to consider the inhabitants and subjects thereof as enemies, and treat them as such."

7. A Treaty of Alliance, offensive and defensive, has lately been signed between the Emperor of Germany and King of Naples.

8. The King of Prussia has made an offer of three hundred thousand crowns to any Englishman who will go and establish a manufacture of twist in his dominions.

12. Buonaparte, it is said, has written to Constantinople, to declare, that should the Port grant permission to the Russian fleet to pass the Dardanelles, he shall consider it as a declaration of war against the French

French Republic. He requires that the Porte ſhall reſiſt any ſuch demand with its utmoſt force; a proof of friendſhip which, he ſays, he has the more right to expect, ſince he has freed the Porte from its ancient enemies, the Malteſe Knights.

13. A letter from Milan of the 14th Auguſt, ſtates, that the French Generals in the Republic of Rome, have fouud it neceſſary to ſuſpend the power of the five Conſuls, and put the country under military government. The national ſtandard is removed from their palace, and the government is now veſted in a French commiſſion. The Roman Republic, in general, is in a very diſturbed ſtate.

Intelligence was yeſterday brought from Ireland of the French landed in that country having ſurrendered at diſcretion, after ſuſtaining an attack, for ſome time, of a column of Lord Cornwallis's army, under the command of Gen. Lake. The Rebels who had joined them were diſperſed, and a great proportion of them killed or taken.

15. Admiral Nelſon, after a fruitleſs cruize of 27 days, between Meſſina and Alexandria, without meeting the French fleet, returned on the 19th of July to Syracuſe, in Sicily. He had been joined by five Portugueſe men of war, and the Lion, of 64 guns, making his fleet to conſiſt in all of 19 ſail of the line, and 12 frigates.

Before the Lion joined him, ſhe was attacked by four Spaniſh frigates, one of which ſhe captured, and beat the reſt off.

17. The celebrated Oliver Bond, to ſave whoſe life the Iriſh Rebel Leaders have made ſuch ample confeſſions, has died ſuddenly of an apoplectic fit.

18. The Ruſſian Miniſter, at Conſtantinople, is uſing every endeavour to perſuade the Porte to declare war againſt France. It is obvious that ſuch a ſtep would be very agreeable to the Courts of Vienna and Peterſburg. But what could the licentious and ill diſciplined troops or ſhips of Turkey effect againſt the fleets and victorious armies of France? The former would exhauſt herſelf in the conteſt, and then whatever deſigns might be entertained by Ruſſia and Auſtria, ſhe would be utterly unable to reſiſt them. Beſides, ſhe ſeems at preſent to be ſufficiently employed in endeavouring to check the progreſs of her formidable enemy, Paſſawan Oglou, who encreaſes daily in force.

20. In the French papers there is an account of a battle have taken place between the Engliſh, and the French fleet returning from Egypt, in which great loſs has been ſuſtained on both ſides.

24. A ſquadron of ſeveral ſhips of the line and frigates, with 5000 troops on board, have ſailed from Breſt, ſuppoſed to be deſtined againſt Ireland.

24. The war on the Continent is expected to be very ſhortly renewed.

25. American papers to the 16th Auguſt have been received in London. The yellow fever has again broke out in Philadelphia, and about two-thirds of the inhabitants are expected to leave that city. The hoſpital has been opened, and many patients received.

13,000 men have been raiſed in the United States, as a regular ſtanding army, during the preſent diſputes with France. If hoſtilities commence 10,000 more are to be added; and beſides theſe 80,000 militia are to be ready at a moment's warning. When the armament now ordered is complete, there will be at ſea 9 large frigates, 12 ſloops of war from 20 to 24 guns, 16 from 6 to 18, about 16 cutters, and as many gallies, making in all 48 ſhips of war.

Miſs Moore's Female Club, near Briſtol, conſiſts of 300 members, who laudably cauſe about 1500 children to be educated at once in Sunday Schools, under their protection.

THE

Univerſaliſt's Miſcellany

For OCTOBER, 1798.

ON ELECTION.

DEAR SIR,

IN purſuing my enquiries upon the ſubject of Election, I ſhall next examine in what light we are to view it as applicable to Chriſtians. There are ſeveral queſtions relating to this point, which have, at one time or other, been much agitated among the profeſſors of the goſpel: I ſhall therefore briefly notice them in this place.

1. When, in the New Teſtament, Gentiles are ſpoken of as the elect of God, does it mean that they, as nations, were elected to the outward privileges of the goſpel; or that God had choſen a people from among the Gentiles, not merely to the enjoyment of outward privileges, but of all ſpiritual bleſſings in Chriſt Jeſus, that they might anſwer the moſt important purpoſes among his creatures? That God hath afforded very great privileges to the Gentiles indiſcriminately, in ſending his goſpel unto them, which is calculated and deſigned to aſſure them that they are all objects of his love, that he hath given his Son to die for them, that by repentance and faith they may all be ſaved from the wrath to come, and enjoy everlaſting life, John iii. 16. I maintain to be an evident and important fact. Yet I aſk, does not the word *election* imply a diſcrimination, that ſome are choſen from among the reſt, not to the injury, but for the benefit of the whole? And do we not read of God's taking out of the Gentiles, a people for his name. Acts xv. 14.? Thoſe who are ſpoken of as the elect, are ſuppoſed to have received the goſpel, and to be the actual recipients of its bleſſings; Eph. i. 3—7. 1 Theſſ. i. 4, 5. But did whole nations receive the goſpel as preached by the Apoſtles, was it not received ſimply by individuals, which individuals, on the ground of their profeſſing it, were formed into chriſtian ſocieties? Thoſe to whom the apoſtolic epiſtles were addreſſed, are called *elect*; but they were not addreſſed to whole nations, the Apoſtles wrote them to ſuch as

had believed, and then ſtood in the faith of Jeſus Chriſt. Did the Apoſtles ever call any part of the Gentiles elect, but ſuch as embraced their doctrine, received the bleſſings which they exhibited, and were obedient to the faith? Does it not hence appear, that they conſidered the ſaints only, and not all to whom they preached the goſpel, as the elect of God among the Gentiles?

2. Are the elect a particular claſs of men in the church, ſuch as miniſters, &c.; or is the epithet applied to all real Chriſtians? It is not denied that the Lord hath in every age, raiſed up individuals in the church, and qualified them for ſuch a degree of uſefulneſs as their brethren in general have not been capable of; theſe may be conſidered as choſen to that particular work which they have been qualified for, and called to perform, but, though this is admitted, it is contended that all real Chriſtians are ſpoken of in the New Teſtament, as the elect of God. Paul addreſſed them as ſuch, Col. iii. 12. ſpoke of their knowing their election, 1 Theſſ. i, 4. Peter called them *elect*, told them they were *a choſen generation*, and exhorted all who had obtained precious faith, to make their election ſure. 1 Peter i. 2. and ii. 9. 2 Peter i, 10. Can it be ſuppoſed the Apoſtles would have thus addreſſed whole churches, chriſtians in general, if only ſome particular individuals had been elected?

3. When were the elect choſen? I am well aware that the actual ſelection of individuals, their being called by grace, is ſometimes ſpoken of as an election of the perſons ſo called, but this does not prove that God's chooſing his people in Chriſt is to be traced no further back than their actual calling. "Known unto God are all his works, from the beginning of the world." Acts xv. 18. He declareth the end from the beginning. Iſ. xlvi. 10. He worketh all things after the counſel of his own will. Eph. i. 11. If then it be the work of God, to take out of the Gentiles, a people for his name, it muſt be according to the good pleaſure which he purpoſed in himſelf, that he doth it, their actual ſelection muſt be a branch of that ſtupendous ſyſtem of divine government, which was perfectly known to the Moſt High, and completely arranged by his infinite wiſdom and goodneſs, from everlaſting; conſequently we may trace as far back his choice of thoſe whom he, according to his divine purpoſe actually ſelects, brings to the enjoyment of all ſpiritual bleſſings, and makes inſtruments fit for his own uſe, to promote the happineſs of his creatures univerſally. Do we not read of their being loved before the foundation of the world, John

xvii.

xvii. 23, 24? Of their having grace given them in Chriſt Jeſus, before the world began, 2 Tim. i. 9? Of their being choſen in Chriſt before the foundation of the world, Eph. i. 4? What meaning can there be in ſuch paſſages, if the election of the ſaints is to be carried no farther back than their actual calling?

4. Is election of grace, or of works? The Apoſtle has anſwered this queſtion, Rom. xi. 5. 6. in which place he expreſsly declares it to be of grace. The grace of God is diſplayed in every part of the evangelical ſyſtem, of which election is an important branch; hence the goſpel is called the goſpel of the grace of God, Acts xx. 24. If it be admitted that the election of Abraham, Iſaac, Jacob, and the nation of Iſrael, was an act of the ſovereign good pleaſure of God, an operation of his free favour, how can there be any heſitation in admitting that the election of the ſpiritual ſeed of Abraham, is alſo of grace? The elect are not ſaid to be choſen becauſe they were holy and without blame, but that they might become ſo. Their being predeſtinated to the adoption of children, is declared to be according to the good pleaſure of *his* will, and to the praiſe of the glory of *his* grace, who hath made them accepted in the beloved. Eph. i. 4, 5, 6. Does it not hence appear that election is entirely of grace?

Having attended to the foregoing queſtions, I proceed to the diſcuſſion of three points; what we are to underſtand by the ſaints being choſen in Chriſt,—to what they are choſen, —and for what purpoſe.

I conceive the expreſſion *choſen in Chriſt*, is intended to convey the following ideas. 1ſt. That the ſaints were choſen in connexion with Chriſt: He as the foundation corner-ſtone, they as ſtones to be erected into a ſpiritual houſe upon this foundation. 1 Pet. ii. 4, 5, 6. He as the vine, they as the branches. John, chap. xv. He as the head, they as his members. Eph. v. 30. He as the firſt-born, they to the adoption of children by him: for all theſe things take place according to the purpoſe of him, who worketh all things after the counſel of his own will. Eph. i. 11. 2nd. That it is by Chriſt the ſaints are actually ſelected, and made partakers of all the bleſſings to which they are choſen. They are the called in Chriſt Jeſus. Rom. iii. 24. Are redeemed or actually delivered by him, out of every kindred, and tongue, and people, and nation. Rev. v. 9. Their ſalvation and calling is according to God's purpoſe [illegible]. All the bleſſings they are partakers of, [illegible] of the bleſſings of Chriſt.

Chriſt, according as they were choſen in him. John i. 16. Eph. i. 3, 4. 3d. That the Saints are choſen to ſubſerve the ſame end as Chriſt was choſen to effect. The foundation is laid and the building erected, for the ſame glorious purpoſe that the glory of Jehovah may be revealed upon that foundation, and ſhine forth in the fabric which it ſupports, until all fleſh ſhall ſee it together. The true vine is planted, and its branches made to ſhoot forth, that the earth may be filled with its fruit. The head is exalted, and all the members connected with it, that the former may direct and influence, and the latter, as inſtruments, carry the deſigns of the head into effect. The firſt-born is choſen to be an univerſal bleſſing, his brethren who were predeſtinated to be conformed to his image,—all thoſe who are changed into the ſame image, muſt be intended to ſubſerve the end for which the firſt-born was choſen. If I could add nothing more, ſurely theſe obſervations would authorize the concluſion, that the election of the ſaints is a ſtep towards the bleſſing of all mankind.

It is obſerved above that the ſaints are predeſtinated unto the adoption of children, by Jeſus Chriſt; as children they are heirs of God, and joint-heirs with Chriſt, Rom. viii. 17. they are called to ſuffer with him, that they may be glorified together with him: the Apoſtle reckoned that the ſufferings of the preſent life, were not worthy to be compared with the glory which ſhall be revealed in them, ver. 18. The ſaints have the firſt fruits of the Spirit, ver. 23. God of his own will hath begotten them by the word of truth, that they ſhould be a kind of firſt-fruits of his creatures. James i. 18. Again they are choſen to the enjoyment of all ſpiritual bleſſings in heavenly places in Chriſt: that they ſhould be holy, and without blame before him in love; Eph. i. 3, 4. that they all may be made perfect in one, even as the Father and Son are one. John xvii. 21, 22, 23. Again, they are choſen to the office of Kings and Prieſts, are made a royal prieſthood, and ſhall reign with Chriſt on the earth. 1 Pet. ii. 9. Rev. i. 6. and v. 10. All the bleſſings they now enjoy, are intended to prepare them for their future ſtations, of dignity and uſefulneſs, into which Chriſt will fully conduct them, that they may miniſter in the office of Kings and Prieſts. Matt. xxv. 14 to 30. Luke xix. 12 to 17.

The ſaints are choſen, and all the bleſſings they receive, beſtowed upon them, for the ſame end as Jehovah had in view when he choſe Abraham, and promiſed to bleſs him, i. e. that

that they may be a bleſſing to others. and that all families of the earth may be bleſſed. This appears from their being called the lights of the world, and the ſalt of the earth: Matt. v. 13 to 16. for lights do not burn and ſhine merely for themſelves; but are intended to give light to all around, and the ſaints are made lights to illuminate the whole world; ſalt is intended to ſeaſon ſomething diſtinct from itſelf, and the ſaints, as ſalt, are intended to ſeaſon the whole earth. Again, this is evident from the things obſerved above. If the ſaints be firſt-fruits of the creatures, it follows that they are not the whole harveſt; but that the creatures at large are the harveſt, of the gathering in of which, the firſt-fruits are an earneſt; conſequently the elect are an earneſt of the general reſtoration. If what the elect receive of the Spirit, be the firſt-fruits thereof, it follows that there are other fruits of the Spirit to be beſtowed; but beſtowed upon whom, unleſs the Spirit be ultimately poured upon all fleſh? If glory, with which all the ſufferings of the preſent ſtate, are not worthy to be compared, is to be revealed *in* the elect, will it not follow, that there muſt be other creatures to whom it ſhall be revealed in that medium? When Chriſt prayed for the perfect union of the ſaints in holineſs and happineſs, did he not pray that the world, which he diſtinguiſhed from thoſe who now believe on him, might by that means be brought to believe? When we read of the elect reigning as Kings and Prieſts, are we not led to conceive, that they muſt have a people to reign over, or miniſter to; but where can we find a people for them to miniſter to; unleſs we ſuppoſe their miniſtry will relate to thoſe who have not believed in the preſent ſtate?

If the preceeding remarks be not thought deciſive, let the following paſſages be attended to. Col. i. 20, 21. The reconciliation of thoſe who have believed is given as a ſpecimen, and an earneſt of the reconciliation of all things. Romans viii. 19, 20, 21. Paul ſhews that the deliverance of the whole creation, from the bondage of corruption, into the glorious liberty of the children of God, ſtands connected with the manifeſtation of the ſons of God. In Eph. chap. i. which has been ſeveral times referred to in this letter, the Apoſtle ſhews that the end of election, and all the bleſſings beſtowed on the elect, is the gathering together, or reheading of all things in Chriſt. ver. 10.

I hope, dear Sir, I have ſtated my thoughts on election ſo as to be underſtood, and have proved the univerſal reſtoration to be the point to which it leads. I ſhall trouble your readers

readers with two more letters on the subject, in the one, I shall attempt to obviate some difficulties, in the other shall point out the practical tendency of the statement given.

I remain, Dear Sir,

Affectionately yours. R. W.

Wisbeach, Sept. 19, 1798.

LIGHT CREATED BEFORE THE SUN.

AN ingenious Friend being one day conversing with me upon the subject of the Mosaic Philosophy, observed, that Moses represents *light* as being created before the *sun*; whereas modern philosophers suppose the sun to be the sole fountain of light, by emitting luminous particles from its body: and that among the many objections which are brought forward against the divinity of scripture, this is one, "*That the philosophy of it is false.*" My friend observed further, that in the account which we have given in our Miscellany of the philosophy of Moses, we had not obviated this objection. I am happy at all times to hear the doubts and observations of my friends, from a firm conviction that truth of all kinds will bear the closest inspection. Let us then enquire whether light does not exist independent of the sun; and whether the sun is not the exciting agent, whose office it is to bring light into action. If this can be fairly proved, then Moses may be a philosopher, notwithstanding the little witticisms, which some modern dabblers in physics have cast out against him.

It appears from electrical experiments, that light is a distinct substance from all others, as much as air is from water; and that by being properly excited, it may be made to appear in midnight darkness. This shews that it did exist in that darkness, previously to its being excited; and that it is rendered visible by being excited. Consequently, its *being*, must be admitted independent of the sun. And so far as electrical experiments have been made, light exists expanded through the whole visible system of nature, at all times, by night as well as by day; and the sun is in our system, the great exciter, by which the substance of light is put in motion, and thereby becomes visible. Nor ought this to seem at all strange, for we know that the ringing of a bell produces sound, not by any emanation of particles from the bell, but by exciting the air; which is, so to speak, the sounding substance, and without which the bell could produce no noise at all:

all: this has been often proved by ringing a bell in *vacuo*.—As the air will not ſound, ſo neither will light appear, without being excited. Was there no air the ringing of a thouſand bells would not produce ſound: and if the ſubſtance of light did not previouſly exiſt, there would be no light, though ten thouſand ſuns were placed in our hemiſphere at once. Upon this ground therefore, light may be conceived of as being created on the firſt day, and the divine power alone was the exciter of it, which brought it into action, and cauſed it to appear, during the three firſt days of creation, till the ſun, which is the inſtrumental exciter, was formed for that purpoſe.

On this ground alſo the difficulties of modern philoſophers in finding fuel to keep up the fire of the ſun, may at leaſt, be greatly leſſened, if not totally removed. For as they ſuppoſe that the ſun is continually emitting a prodigious quantity of light and heat, to the whole ſyſtem, they juſtly think that its ſubſtance muſt be continually decreaſing. Hence ſome of them have had ſerious fears leaſt it ſhould ſo far decay, as ſome time or other, to be of little uſe to us; nay, whether it may not quite expire, and leave us ſhivering in eternal cold and darkneſs! To prevent this cataſtrophe, ſome have appointed the comets in their turn, to fall into the body of the ſun, and ſo to furniſh it with a continual ſupply of fuel; but if the foregoing view be right, the ſun no more emits light from its ſubſtance, than a bell emits ſound from its ſubſtance: they are both of them only exciters of ſubſtances already exiſting. However much like a paradox it may ſeem, to ſay that, "Light is viſibly pre-exiſtent to luminous bodies," yet, it is not therefore a leſs evident truth. By light we do not mean that ſenſation which we experience in ourſelves, on the preſence of any luminous body, but that inconceivably ſubtle matter, which makes an impreſſion on the organs of ſight, and paints on the optic nerve thoſe objects, from the ſurfaces of which it was reflected to us. Light, taken in this ſenſe, is a body quite different from the ſun, and independant on it, and might have exiſted before it, ſeeing now it does exiſt in its abſence. It is diffuſed from one end of the creation to the other, traverſes the whole univerſe, forms a communication between the moſt remote ſpheres, penetrates into the inmoſt receſſes of the earth, and only waits to be put in a proper motion to make itſelf viſible.—Light is to the eye, what air is to the ear. Air may be called the medium of ſound, it exiſts equally all around us, though there be no ſonorous body to put it in motion; ſo likwiſe light equally extends at all times,

times, from the moſt diſtant fixed ſtars, to us, though it only then ſtrikes the eye when impelled by the ſun, or ſome other exciting body. The difference between the propagation of ſound and light, conſiſts in this, that the air, which is the vehicle of ſound, being, beyond all compariſon, more denſe than the vehicle of light, its motion is much ſlower. Hence we may account for that common phenomenon, why we do not hear the ſound of the firſt ſtroke of a hammer, when at a diſtance from it, till it is at the point of giving the following blow; whereas light is impelled with incredible ſwiftneſs, though at ſome ſmall diſtance of time between its receiving the impulſe, and its communicating it to us; ſeven minutes, according to Sir Iſaac Newton's calculation, being ſufficient for its paſſage from the ſun to us. This difference of velocity between the progreſſive motion of light, and that of ſound, is ſenſibly demonſtrated by firing a gun in a large open plain, where the ſpectator, at a great diſtance from it, will perceive the flaſh a conſiderable time before he hears the noiſe.

The body of light, therefore, does either exiſt independantly of the luminous body, and only waits to receive a direct impulſe from it, in order to act upon the organ of viſion; or we muſt ſuppoſe that every luminous body, whether it be the the ſun, a candle, or a ſpark, produces this light from itſelf, and projects it to a great diſtance from its own body. There is no medium between theſe two ſuppoſitions, and either one or the other muſt be true. But to aſſert the latter, is to aſſert a very great improbability; for if a ſpark, which is ſeen in every part of a large room, ſixty cubic feet in dimenſions, emits from its own ſubſtance a quantity of light ſufficient to fill the whole room, then there muſt iſſue from that ſpark, which is but a point, a body, the contents of which are ſixty cubic feet. How incredible the ſuppoſition.

Suppoſe the lantern on the Eddyſtone light-houſe, to be ſeen only eight cubic leagues, of which itſelf is the center; it will follow, that an eye placed in any point of theſe cubic leagues will diſcern it, and conſequently ſo much ſpace will be filled with the light of it. Now how incredible that a little fire, ſome few inches in diameter, ſhould diffuſe around it a ſubſtance capable of filling eight cubic leagues! Suppoſe the lantern concealed, and the light immediately diſappears; let it be uncovered the moment after, and it will inſtantly be ſeen as far as before, and conſequently fill eight cubic leagues of ſpace with freſh light: then how many times eight cubic leagues of lumiminous matter, will all the ſucceſſive inſtants

inſtants of illumination produce in one night's time! Sure nothing was ever more inconceivable!

On the contrary, how ſimple and natural it is to ſuppoſe, that as the air exiſted before the bell that put it in motion, and cauſed it to vibrate into ſound, ſo in like manner the light exiſted round the fire of the Eddyſtone before the lantern was illuminated, and only waited to be put in motion by the fire, in order to make an impreſſion upon the eyes of the mariners. The ſun and ſtars, by the ſame means, make themſelves viſible, without ſuffering any diminution of their ſubſtance, by continual emanations of luminous matter into thoſe vaſt regions of ſpace through which we behold them; God having placed between thoſe luminous globes and us, the body of that light which we ſee, and is impreſſed on the organs of viſion, by their action and influence; but does not proceed from them, nor owe its influence to them. The account of Moſes, therefore, ſeems agreeable to truth, when he informs us that light was created before the Sun. See Dr. *Taylor*'s Scheme of Scripture Divinity, pag. 20. See alſo Nature Diſplayed, Vol. III. pag. 409. 2d edit

W. VIDLER.

A SOLEMN CHARGE, BY A MINISTER, TO HIS CHURCH AND CONGREGATION.

THE importance of the miniſtry of the goſpel, and my accountableneſs for the event of my own miniſtrations, are conſiderations of the laſt moment, and cauſe me to engage in my work with the utmoſt circumſpection. To my own judgment, after the cloſeſt review, the ſentiments which I have heretofore delivered to you for the ſpace of four years, appear juſt and ſcriptural; but I do not, therefore, preſume that I have been abſolutely free from error; much leſs do I think that I have a right to impoſe my ſentiments upon you with an overbearing hand. To do juſtice to myſelf and you, I therefore give you the following *ſolemn charge*.

I. I charge you in the name of the God of Truth, and of our Lord Jeſus Chriſt, who is the Way, the Truth, and the Life, and before whoſe judgment-ſeat we muſt all ſoon appear, that in all your inquiries after Truth, preſent or future, that you do conſtantly, carefully, impartially, conſcientiouſly attend to evidence, as it lies in the holy ſcripture, and the dictates of reaſon; cautiouſly guarding againſt the ſallies of imagination, and the prepoſſeſſion of a prejudiced mind.

II. That you do at no time admit, embrace, or aſſent to any principle, ſentiment, or practice, taught or followed by me, but only ſo far as ſhall appear to you to be ſupported and juſtified by proper evidence from revelation, or the reaſon of things.

III. That, if at any time hereafter, any principle, ſentiment, or practice, by me taught and advanced, or by you admitted and embraced, ſhall, upon impartial and faithful examination, appear to you to be dubious or falſe, that you either ſuſpect, or totally reject ſuch principle or practice.

IV. That if there be any ſentiment or practice of Divine Truth, which you have at any time received conviction of, and have not faithfully followed, that you repent of ſuch contempt of the authority of God, and immediately obey his will, even though it bring you into the greateſt reproach among men.

V. That you keep your mind always open to evidence—that you labour to baniſh from your breaſt all prejudice, prepoſſeſſion, and party zeal—that you receive the kingdom of heaven as a little child—that you ſtrive to live in peace and love with all your fellow Chriſtians, even though they differ from you.

VI. That you ſteadily aſſert for yourſelf the right of private judgment, and that you quietly, and induſtriouſly exerciſe that right, and that you alſo freely and fully, without uncharitableneſs and anger, allow the ſame ſacred exerciſe to others.

VII. That it be the great concern of your lives to approve yourſelves to Chriſt, that when he cometh, you may have part in his kingdom.

Oct. 10, 1798. W. VIDLER.

AGAINST ANNIHILATION AND ENDLESS MISERY.

(Continued from page 281.*)*

YOU very juſtly obſerved, "That damnation and ſalvation are very oppoſite ideas, and that they cannot be predicated of the ſame perſons at the ſame time." But this is no argument that they may not be predicated of the ſame perſons at different times; the ſcripture declarations that "*The wages of ſin is death*, that the end of the wicked is *deſtruction* and that thoſe who would not that Chriſt ſhould reign over them, ſhall be *ſlain* before him," can be no proofs of endleſs death and deſtruction; when the ſame ſcriptures declare that

"*To*

"*To God the Lord belongeth the issues from death*," and that "*He kills and he makes alive*." Deut. xxxii. 39. If therefore God shall always act according to these characters, he will cause all to live that he causes to be slain, heal every one he wounds, and make the most dreadful death send forth its issues to him. As I observed in my former letter, his being called "*The God of the spirits of all flesh*," as necessarily proves the final quickening of the spirits *of all flesh*, as his being called "The God of Abraham, &c." proves the resurrection of Abraham and that of other men; the reason of the proof assigned by our Lord is general, when he says, "*He is not the God of the dead, but of the living, for all live unto him*." The scriptures as expressly declare, that *all things are to God as their last end*, as that *they are of him as their first cause*. So Rom. xi. 36. "*For of him, and through him, and to him are all things*;" and Prov. xvi. 4. "*The Lord hath made all things for himself; yea even the wicked after the day of evil* (or punishment.) So the last clause should, I apprehend, be read, to make the passage consistent with itself; and then it proves in very express terms, that the wicked shall be for God, after the evil day, or day of perdition is past. In the present reading of this passage in the translation, the last clause seems to contradict the first; for the first says, "All things were made for the Lord himself;" the last says, "The wicked are for the day of evil:" or to reconcile it, it would seem, that we are to consider being for the Lord, and for the evil day as synonimous terms; for otherwise it seems, the evil day is to hold divided property with the Lord. If I am not mistaken, the more minutely this and several other texts are examined, the more clear will their evidence appear for the final restoration of all things to God. With respect to this text, the literal reading that is most agreeable to the passage itself is, I think, as follows: "*Jehovah hath made all to be caused to answer him* (or made to correspond to himself) *yea, even the wicked after the day of evil*." The word which in the English translation is rendered "*for himself*," and which I rendered, *To be caused to answer him*, or *made to correspond to himself*, as *lamagnehu*, which I take to be formed thus *lamed*, a sign of the infinitive mood; *mem*, a sign of what is called the Hiphil Conjugation, signifying to cause or make a thing to be done, when the verb is active, and to be made, or caused to be done when passive; *gnanah* is the root, the leading idea of which seems to be: To *suit*, *answer*, or *correspond to a person or thing*; it frequently occurs in the

ſenſe of returning an anſwer to what is ſpoken: I could inſtance above a hundred places in the Engliſh Bible where it it is rendered *anſwer*, and many in which it is rendered *hear*. And *vau* is a pronoun *him* or *himſelf*, and the particle *lamed*, rendered *for*, which I have rendered *after*, is rendered *after* in ſeveral places, as Numb. i. 1. Gen. vii. 10. Exod. xix. 1. 2 Sam. xiii. 23. 1 Kings iii. 18. Jer. xli. 4. and xxii. 4. Ezek. i. 2. &c.* This text ſeems therefore to ſhew, that after the day of *evil*, or *day of wrath and perdition*, even the wicked will be made to *hear*, and give the ſuitable *anſwer* of *faith* to Jehovah's *true and faithful word*. From what I have ſaid, I hope you will ſee, that when I ſaid, "The fire of the lake or ſecond death would humble the moſt proud, and make the moſt inattentive liſten to the ſaving (or reſtoring) *truth*, I did not mean that this would be done by reducing them to a ſtate of perpetual inſenſibility, or non-exiſtence; but by bringing them through theſe æonion ſufferings into ſuch a ſtate of ſenſibility, ſo as to make them know the evil of their own ways, and the real advantage that always attends the following of the counſel, or word of God. As to the other exceptionable paſſage of my letter, as you have ſaid nothing, neither ſhall I at preſent. If ever you ſee the doctrine of *Univerſal Reſtoration* to be a ſcripture doctrine, I expect you will not be ſo much offended at what I have there ſaid. You, in my opinion, juſtly reject the doctrine of eternal ſinning and eternal ſuffering, as moſt abſurd, and hold it to be more conſiſtent with the perfections of God, that ſin ſhould be aboliſhed out of the creation, though a conſiderable part of the creation ſhould be deſtroyed with it, than it ſhould debaſe any of his works: but is it leſs good, or leſs conſiſtent with the perfections of God, that he ſhould prevent ſin from deſtroying, as well as from debaſing any of his works? It generally denotes a greater want of power or wiſdom, to ſuffer one's property to be deſtroyed, than to ſuffer it to be hurt; but if ſuffering it to be hurt can be improved to bring it to a more advantageous ſtate than before, it would import rather ſuperior wiſdom and power in one, who could improve to an advantage what once had the appearance of hurt, injury, or loſs. If a phyſician ſhould propoſe to extirpate all diſeaſes from a town or country, and to effect his propoſal, ſhould kill a number of his patients in order to eradicate the diſeaſes he could not cure: I apprehend he would not there-

* See Taylor's Hebrew Con. and Noldius's Particles on the letter Lamed.

by

by gain a very high character in his profeſſion. Ideas croud upon my mind here, but it will perhaps be improper to expreſs them further at preſent. I ſhall therefore juſt add a few reaſons or grounds of my preſent belief concerning the doctrine of Univerſal Reſtoration.

Firſt. It is the Father's purpoſe to *gather all things together in* Chriſt; if this purpoſe is not finally accompliſhed, I think it muſt be either becauſe he is changeable in his purpoſe, or that he cannot accompliſh it; but I believe neither of theſe can have place in God, and therefore I believe, that in the proceſs of the adminiſtration of Chriſt in his æonion kingdom, *all* things will be gathered together in him.

Secondly. It is the Father's good pleaſure to reconcile *all things* by Chriſt; but as I cannot conceive of final reconciliation and final deſtruction as meaning the ſame thing, neither can I think that Jeſus Chriſt will fail in accompliſhing any part of the Father's good pleaſure: therefore I believe that not any thing finally will be deſtroyed, but that all things at laſt will be reconciled.

Thirdly. The Father hath appointed Jeſus Chriſt, his only begotten Son, heir of *all things*. But as I cannot form an idea of a deſtroyed thing being inherited, neither can I think that Chriſt will fall ſhort of inheriting any thing that is appointed him of the Father: I therefore think nothing will be finally deſtroyed.

Fourthly. The Father hath delivered *all things* into the hands of Chriſt, or given *all things* to him, and it is his declared will, that of *all* he hath given the Son, the Son ſhould loſe nothing. But if the wicked be among the *all things* that are delivered into the hands of Chriſt, or given unto him; and if they ſhall be finally deſtroyed, they certainly will be finally loſt, and then the Son would fail in fulfilling the will of the Father: I therefore believe that nothing will be finally loſt, it being the very end of Chriſt's coming "To ſeek and to ſave (or reſtore) that which was loſt."

Fifthly. We have the expreſs teſtimony of ſcripture, that the creation which groans under the bondage of corruption, ſhall be delivered, and brought into the glorious liberty of the ſons of God. But as deliverance and deſtruction are very oppoſite ideas, I cannot believe this teſtimony, and alſo believe that any part of the creation ſhall be finally deſtroyed. Here I cannot refrain taking notice of a paſſage in your letter, with which I am highly pleaſed, and which makes me very deſirous of your receiving the doctrine I here plead for, being fully thereby convinced it would then have an able advocate

vocate in you. The paſſage is this; "When God ſhall have "finiſhed the myſtery of his will, the whole creation ſhall be "delivered from the bondage of corruption, from all the ef- "fects of ſin; nothing that is offenſive to Jehovah ſhall re- "main; every defect ſhall be healed, every diſorder rectified, "every enemy deſtroyed, and univerſal harmony and unful- "lied perfection ſhall reign throughout the vaſt extended em- "pire of Jehovah; every creature, to the *utmoſt bounds of crea-* "*tion*, ſhall chearfully bow to his ſcepter and ſing his praiſe; "then ſhall God be *all in all*, and Jehovah ſhall rejoice in all "his works." You, in this paſſage (in my opinion) ſet forth the iſſues of the adminiſtration of Chriſt, in his mediatorial character, in a very conciſe, ſcriptural, elegant, forcible, and beautiful manner; and I cannot expreſs to you the agreeable ideas it excites in my mind. But I am totally at a loſs to reconcile it with the ſcope of your letter; permit me there- fore, my dear Sir, to aſk, what you mean by ſome of the terms or expreſſions you have uſed in this paſſage; and firſt I would aſk what you mean by "*the whole creation*?" If by *the whole creation*, you really mean *the whole creation*, how can you entertain the opinion that any *part* of it (and ſurely the wick- ed are a part) ſhall be finally deſtroyed, and yet the *whole* de- livered, ſince the whole and a part, delivérance and deſtruc- tion, are ſuch oppoſite and irreconcilable terms? Second, How do you think the whole *creation* will be delivered from *all the effects of ſin*, if any part of it (not to ſay a great, or per- haps the greateſt part of it) is to be forever under the ſecond death? You muſt certainly allow death, even the ſecond death, to be an effect of ſin: now if the ſmalleſt *part* of the creation ſhall be forever ſubject to death, which is the moſt *proper* fruit or *effect* of ſin, with what propriety can you ſay "*the whole creation* will be delivered from all the effects of ſin?" Third, How will *every creature* chearfully bow to Je- hovah's ſcepter, if ſeveral creatures ſhall be cruſhed to ever- laſting inſenſibility, by his rod or ſcepter of iron? Fourth, With what propriety can Jehovah be ſaid to rejoice *in all* his works, when many of his works are deſtroyed for ever? To ſuppoſe that he will rejoice in their ceaſing to be, ſeems ra- ther like a rejoicing in a thing of nought. It would ſeem ra- ther more conſiſtent with the doctrine of everlaſting deſtruc- tion, to ſay, "Jehovah will rejoice in thoſe of his works "that have eſcaped the deſtruction that ſin hath effected, "notwithſtanding all the means he uſed to prevent that de- "ſtruction." The parable of the loſt piece of money, and the loſt ſheep, ſeem no way calculated to teach us that God is

indifferent

indifferent to those that are lost, but seem well calculated to teach us, that God hath a *respect to the works of his own* hand, and will have an inclination to them, so he never will become indifferent to them, or suffer any of them to be finally lost. But to turn from this digression, I shall add,

Sixthly. The scriptures inform us, that after the general judgment, when the wicked are cast into the lake of fire, the Lord Jesus Christ still retains the character, and carries on the work of *making* all things new; and the truth of it is marked with a particular emphasis, which may indicate, perhaps, how ready even the disciples of Jesus might be to doubt the truth of it some time or other; so it is said, Rev. xxi. 5. "And he "that sat upon the throne, said, Behold *I make* (poio) or am "*making* all things new: and he said unto me, Write; for "these words are true and faithful!" This testimony I believe to be true, and therefore I believe that all things will finally be renewed by Christ, and not a single thing finally lost or destroyed.

Seventhly. The scriptures inform us that Christ is the saviour (or restorer) of all men, especially of them that believe. This testimony I think proves as undeniably that Christ is the saviour (or restorer) of all, as 1 John i. 2. proves that he is the propitiation of all. I therefore believe, upon this testimony, that Christ is the Saviour of believers in a special manner, in that he saves them from coming into the condemnation of hell, and that he is the Saviour of those who fall into this condemnation, by restoring them at last into the mercy and love of God.

Eighthly. The scriptures testify that all things shall at last be subject to Christ; but death and subjection are altogether incompatible, according to the scripture account of things; for such as are dead to sin are said to be free from sin; death to the law is said to give freedom from the law; and such as are dead in sin, or dead to righteousness, are said to be free from righteousness. Would it not then follow, that such as shall die under the second death will be eternally free from Christ, instead of being finally subjected to him, if that death shall be eternal? I therefore think that *death*, even the *second death*, must be destroyed before the subjection of all things to Christ takes place. You will observe that the same word is used for the subjection of all things to Christ, that is used for the subjection of the Son to the Father. I am sensible that the evidences that will determine the belief of one person, will not have the same effect on another, at all times. I therefore cannot

flatter

flatter myself, that what I have here observed, will certainly prove convincing to you; especially as the idea you have formed of future punishment is free of some of the grossest absurdities that have been taught concerning it; yet I am not altogether without hope, that upon a reconsideration and thorough examination of the matter, you will see the doctrine of Universal Restoration to be most consistent with the universal benevolence and unlimited goodness of Jehovah and the general scope of scripture. I know that prejudices for, or against, any opinion, are not easily overcome; and with respect to some prejudices against this doctrine, I can in some measure say as Dr. Wilson says about the difficulties that attend learning Hebrew: "I have experienced them, and know they may be overcome." My love to the doctrine of Universal Restoration, I confess is very strong; it raises in my mind such ideas of the boundless, unchangeable, and indefeasible love, the unsearchable wisdom and vast designs of Jehovah, as I cannot express; and lays a most extensive and well grounded foundation for that universal benevolence which the scriptures so forcibly and frequently recommend. And amidst all the evil of sin and suffering which I either feel or contemplate; and all the war that at present reigns in inanimate, sensitive, or rational nature, I rejoice in the hope that, "When God shall have finished the mystery of his "will, the whole creation shall be delivered from the bond-"age of corruption, from all the effects of sin; nothing that is "offensive to Jehovah shall remain; every defect shall be "healed, every disorder shall be rectified, every *enmity* de-"stroyed, and universal harmony, and unsullied per-"fection shall reign throughout the vast extended empire "of Jehovah; every creature, to the utmost bounds of cre-"ation, shall chearfully bow to his sceptre, and sing his "praise; then shall God be all in all, and Jehovah shall re-"joice in all his works." And if our ideas could correspond as well as our words, in this particular, the difference would be small between you, my dear sir, and your humble servant, PURVIS.

THOUGHTS ON THE PERMISSION OF SIN.

DEAR SIR,

IT appears to me from the various observations I have made, that the established systems of religion are the grand bulwarks of error, consequently they operate as a bar to the reception of God's universal and efficacious love, the principal

principal glory of which is manifested in the restoration of all fallen intelligences. The variety of opinions held by mankind is to me a strong proof of the prevalence of error, for truth being simple can never be at variance with itself, and without any minute scrutiny, it may be seen what numerous shifts are used to support the systems men have framed by deductions and inferences altogether unreasonable and unfair. To prove this I need only instance the opinion some hold respecting reprobation, which is inforced from that glorious and fundamental truth, election, for the establishment of which, no single literal expreffion can be adduced from the records of truth. Thus also when they attempt to establish the doctrine of endless misery, in opposition to the restoration, they contend such passages as speak of the misery of the wicked, as that in Matth. xxv. 46, ought to be taken literally, while others which treat of the restoration of Israel, or the reheading all things, of which there are numerous passages both in the Old and New Testament, they call figurative, and apply them to the Church, the true spiritual Israel. By such means they evade the force of truth, and deny the designs of God's goodness, which evidently shines most conspicuously in his gracious communications to fallen creatures, who are the most suitable objects thereof; and was it not discoverable by such gracious manifestations, it would in a manner be concealed; and it appears to me, unless *every creature* becomes a partaker of it, *infinity* cannot be ascribed to it; for to say any change in the creature necessarily prevents the exercise of his love, is to derogate from his glory, as such a supposition ascribes variableness to him, whom the scriptures affirm to be *unchangeable*.

There is also another difficulty started by those who oppose the doctrine of the restoration, which arises from this supposition, that it equally militates against the wisdom and goodness of the Creator to permit evil at all in his creatures, as to suffer them to be *eternally* under its power; for they contend that God could have formed creatures absolutely impeccable, if he had so determined. To say what God could have done, is not now the point, as we are bound to take things as they are, although by doing so we discover a part of God's works marred with sin. Yet without limiting the power of Jehovah, it may be fairly presumed that he hath done every thing for his creatures that was necessary, notwithstanding they were not rendered incapable of sinning: indeed were creatures perfectly passive, and absolutely impec-

cable, it does not appear to me, how they could be the ſubjects of enjoyment, as that muſt reſult from choice.

If a curious artiſt form a machine ſo perfect in all it nature as conſtantly to act agreeable to his intention, it would doubtleſs exhibit his wiſdom and ſkill, but as it acts altogether by neceſſity and conſtraint, it is incapable of the ſmalleſt enjoyment; and creatures who act merely from irreſiſtible impulſe, muſt be in a ſimilar ſituation. In the formation of creatures, two things are neceſſary, and abſolutely inſeparable—the glory of the Creator, the good of the created; and theſe being relative, muſt be by communication and participation. Will may operate imperiouſly, as in the caſe of the artiſt alluded to, but that precludes the exerciſe of intellect, which alone is the foundation of enjoyment; and as it is abſolutely impoſſible to communicate ſenſation to inanimate matter, ſo it is equally as impoſſible that blame ſhould attach to any being who acts entirely through fatal neceſſity: but the caſe is widely different where intellect is beſtowed, which implies a freedom of choice and action, and which creatures poſſeſs, in order to judge of the propriety of ſubmiſſion to the law of Jehovah, which ought to be the rule of action, becauſe his will is wiſdom, power, and goodneſs.—Here I conceive we have an anſwer to the important queſtion, why God permits his creation to be ſtained with evil?—namely, to *bring all creatures to ſubmit willingly to his will*, by ſuffering, when they act in oppoſition thereto; and this at the ſame time proves the *truth of the reſtoration*, as otherwiſe evil will abound *more* than grace; for if evil is accidental, and is permitted to take place, purpoſely and permanently to convince the ſufferer that *God's will is only good*; then whenever that conviction is fully wrought in all creatures, as it aſſuredly will be, (becauſe evil like a raging fire will deſtroy itſelf by the violence of its effects) I ſay then ſhall their will be ſwallowed up in the *one will* of Jehovah, who will then become *all in all*. Thus, Sir, contributing my mite to the eſtabliſhment of the temple of Truth,

I remain,

Your Brother, in the bonds of the Goſpel,

T. K. GOSNELL.

Weſtham, 21ſt Sept. 1798.

CHRIST

CHRIST PREACHING TO SPIRITS IN PRISON.

DEAR FRIEND,

I AM now set down to drop you my thoughts on the word contained in the 1 Pet. iii. 18, 19. "By which also he went and preached to the spirits in prison."

I have conversed with numbers, and read what several have written on the words. Some tell us that Noah himself was the preacher, being inspired and strengthened by the Spirit of God. That Noah was a preacher of righteousness is certain; yet he could not be the person intended here, because the Apostle hath informed us that he who was put to death in the flesh, and quickened by the spirit, was the preacher.

Others have said the words apply immediately to the men of that generation, both Jews and Gentiles; that it was Christ by the Spirit who went forth in the ministry of the Apostles: and they tell us this sense will be quite easy and natural, by supplying the word *as* before the word *when*, in ver. 20. This I shall take notice of presently.

I acknowledge the passage to have exercised my thoughts for a great number of years; that it had always appeared very difficult, not from the words themselves, they being as easy to understand as any other in the whole epistle, but because they seemed naturally to convey a doctrine which I could not admit of in my creed, namely, *Universal Restoration*; otherwise it is perfectly easy to perceive the words contain three things. *First*, That the man Jesus Christ was put to death in the flesh: *Second*, That he, the man Jesus Christ, was quickened by the Spirit: *Third*, That he, the same man Jesus Christ, by the same Spirit, went and preached to some spirits then in prison. And the Apostle immediately informs us, they were those who sometimes were disobedient. when once the long suffering of God waited in the days of Noah, &c.

It is true there are a number of supplements made use of by the translators of the Bible; and it is equaly as true, that without a word or two being supplied, some passages would not be intelligible. But that is not the case as to the passage before us. The words reading as smooth, easy, and intelligible, without the supplement (as) as with it; and with it as without it. The only difference being this (i. e.) without the supplement the words convey one certain idea; with it quite a different one. And I cannot help thinking, that if supplements are to be used at pleasure, then no truth can be defended, or error refuted.

The authority of Mr. John Edwards, B. A. formerly of St. John's College, Cambridge, hath been much inſiſted on as a ſufficient reaſon for the uſe of the word *as* before the word *when*, in ver. 20.

I have therefore examined that author's book, in which he treats largely on our text. He gives the opinions of various authors, both ancient and modern; ſome come near the truth, ſome give a feaſible ſenſe, ſome curious, others whimſical, fantaſtical, and abſurd. He then tells us his own, ſaying the words muſt be read thus: "by which he alſo went and preached to the ſpirits in priſon, who were ſometime diſobedient, *as* when once the long ſuffering of God waited in the days of Noah." He produces ſeveral paſſages of Scripture to maintain his aſſertion; as Gen. xvi. 12. xlix. 9. Pſal. xi. 1. xii. 6. xxii. 13. xlv. 1. Can. i. 15. v. 1. Jam. i. 11. 2 Pet. iii. 4.

I think I have carefully examined theſe paſſages, and it appears to me of little or no importance whether or not, in ſeveral of them, we make uſe of a ſupplement, the ſenſe cannot be miſſed by an inteiligent being in either caſe; as Gen. xvi. 12. and xlix. 9. For who does not know that theſe were prophetical of the poſterity of Iſhmael and Judah? and are not the deſcendants of the former called the wild Arabs to this day? So that whether we ſupply the word *as* or not, we cannot miſs the meaning. The ſame, doubtleſs, may be ſaid of the tribe of Judah. Some of the paſſages would not appear intelligible without the ſupplement *as*. For inſtance, *flee—a bird to the mountain*, Pſal. xi. 1. The ſame may be ſaid as to the words in Pſal. xii. 6. But reſpecting the paſſage in hand, as I have ſaid before, the ſupplying the word *as* does not make the words read more ſmooth and intelligible. What it does, is to give quite a different meaning to them.

It is not in the leaſt ſurprizing that Mr. Edwards, and others of his caſt, who hold, and endeavour to maintain the doctrine of the endleſs torments of the damned, ſhould be for ſupplying the word *as*, well knowing without it their whole fabrick of endleſs miſery, or endleſs deſtruction, muſt fall to the ground.

But that any who totally deny the doctrine of endleſs torments and total annihilation, ſhould, without the leaſt authority from any other part of Scripture, appear willing to give the paſſage ſuch a turn, is indeed very aſtoniſhing!

The queſtion hath been put to me, "What did Chriſt preach

preach to those spirits?" I answer, the Apostle himself hath informed us in the next chapter, ver. 6. For having an opportunity in chapter 3d to introduce the sufferings of Jesus Christ, he appears not to have lost sight thereof, but brings it forward again in the beginning of the 4th chapter, to encourage the faithful followers of Christ, to press forward, and not to be drawn back by those Gentiles mentioned in the 3d and 4th verse, who would have an account to give to him who is to judge both the *quick* and the *dead*, as ver. 5. Then he immediately adds; "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in flesh, but live according to God in the spirit."

Who are we to understand by the dead, in this 6th verse? They must be either the dead in trespasses and sins, as contrasted with those who are quickened by the truth, and so live according to God in the spirit; or those who are dead in nature, as contrasted with those who are yet alive, called the *quick* and the *dead*.

I think Mr. Edwards was right, in saying the dead in this 6th verse are the same as those spirits in prison, in the 4th chapter. But if by the dead we are to understand, men dead in trespasses and sins, then how jejune, flat, and insipid will the same appear! For it is as if the Apostle had said, for, for this cause was the gospel preached also to them that are dead, viz. those who are dead in sin, under the influence of carnal, fleshly principles, dwelling in bodies of flesh, that they might be judged according to men in such bodies of flesh, and under such fleshly and carnal influence. Now who sees not the absurdity of such a reading of the word? which, however, I cannot help thinking must be the case, if men in an unregenerate state, and in the body, be intended by the word *dead*, in verse 6. But if the dead in this verse be the same with those in the 5th verse, as opposed to the *quick*, which seems very natural to understand, then every difficulty is removed, unless we want to know the modus of that preaching.

I submit the above to all who may read it, and shall be happy to receive further light into the passage. If that cannot be done, then I must remain as I am.

Your sincere friend, &c.

W. F.

Wisbeach, Aug. 10, 1798.

LOVE

LOVE FEASTS.

THE Love Feasts, *Agape*, were practiced among the primitive christians, among whom the rich used liberally to feed the poor, and both ate together as brethren, without any distinction of circumstances. St. Chrysostom says, "The first christians had all things in common, as we read in the Acts of the Apostles; but when that equality of possessions ceased, as it did even in the Apostles' time, the Love Feast was substituted in the room of it. Upon certain days, after partaking of the Lord's Supper, they met at a common feast; the rich bringing provisions, and the poor who had nothing being invited." It is universally allowed that these feasts were accompanied with the Lord's Supper; but whether before, or afterwards, has been disputed. Dr. Cave, and most modern interpreters, think that the Eucharist followed the Love Feast, and the xi. chapter of 1 Cor. seems to favour that opinion, as St. Paul reproves the Corinthians for eating it unworthily, not discerning the Lord's body, and being drunken at the Lord's Supper, by immoderate feasting before it. It appears from hence, that this benevolent practice was soon abused. St. Jude also speaks of some, of whom he says, "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear." St. Peter uses nearly the same language, 2 Epistle ii. 17. "Spots are they and blemishes, sporting themselves with their own deceiving, while they feast with you:" but St. Paul commends Philemon, "Because the bowels of the saints were refreshed by him." Probably, Philemon often had the Love Feasts at his house, and at his own cost, when he bountifully fed the poor brethren.

These Feasts of Love, during the first three centuries, were held in the church, that is, in the place where the brethren met for worship, and this without scandal or offence; but in after times, when luxury and loose manners had crept in amongst christians, the heathens, not without reason, taxed them with impurity. This gave occasion to a reformation of them. The kiss of charity, with which the feast used to end, was no longer given between different sexes; and it was expressly forbidden to have any beds or couches, after the manner of the eastern nations, when they ate in state. Notwithstanding these precautions, the abuses committed in them became so notorious, that the holding of them was solemnly condemned

condemned in the Council of Carthage, in the year 397. See the article *Agape*, in the Encyclopædia Britannica.

Among the followers of the late John Wesley, there is a practice existing under the name of a Love Feast; but without any of the ancient hospitality in it. After public worship the society stops, they then pray and sing, after which they break bunns together, and eat, drinking water afterwards. During the eating and drinking, or after it, such of them as chuse it, speak their *experience*. The opportunity is longer or shorter as they feel themselves enlivened by the exercise. The meeting concludes with singing and prayer. The only instance that I ever witnessed of Love Feasts after the primitive manner, was in Suffex, where an ancient Widow of property used at certain times to make a feast, at which the pastor of the church, who was a poor man, was always present, the aged poor, the widows of the church and their fatherless children were invited; and if any were sick, the best of the food and a small sum of money were sent to them before the company sat down to table. Pious conversation and chearful hospitality and prayer crowned the feast, and the broken victuals were divided among the poor guests at their departure. I should be happy to see such Feasts of Love among my friends in London.

W. VIDLER.

Oct. 15, 1798.

REVIEW OF BOOKS ON THE UNIVERSAL DOCTRINE.

Universal Salvation, by the late Dr. Huntingdon, of New England.

THE writer of this book seems to have been a good man, who could not endure to think that the God and Father of mercies ever made any rational creature who would be finally miserable. Yet he admits that sin deserves *eternal misery* in its own nature, and is expresly threatened with it in Scripture; but contends that Christ died for all, and that the sufferings of Christ were (by virtue of the dignity of his person) *eternal* sufferings—that Christ acted in the character of a vicar or substitute—that the sinner was judged, condemned, and punished in him; and consequently, that every man will be holy and happy after death.

The

The whole piece is founded upon Calviniſtic principles, and the concluſion is brought out, by extending to *all mankind* thoſe views which Calviniſts apply *only* to the elect. We are happy to ſee that the benevolence of the Divine Character is contended for by any man; but the ground on which this writer contends for it does not meet our approbation, as he conſequently denies *all* future puniſhment. Much as we wiſh the univerſal doctrine to prevail, we do not wiſh proſperity to *this* view of it. We muſt always contend there is a great difference betwixt univerſal *Salvation* and univerſal *Reſtoration*. The former admits of no puniſhment for ſin, but in Chriſt; the latter admits puniſhment according to works; but upon the ground of mercy, and for the final benefit of the ſinner. We underſtand that Dr. Huntingdon both lived and died a Calviniſt; but left this work in manuſcript, with directions for its publication after his death. We make no remarks on the integrity of that man, who can believe one thing, and preach another.

QUESTIONS ON ATONEMENT AND PARDON.

MR. EDITOR,

BEING a conſtant reader of your very uſeful Miſcellany, I make bold to write theſe lines by way of enquiry, ſeeing that though the doctrines of the Bible are all plain and eaſy, yet are they much corrupted by the falſe gloſſes of men. Some of thoſe doctrines need more inveſtigation than I am able to give, and not finding them ſo well explained as might be expected, by authors, I wiſh, if you think proper, an anſwer to theſe queſtions, from ſome of your Correſpondents, through the medium of your Miſcellany, viz. the following: The doctrine of Atonement, and the doctrine of the Divine Pardon. i. e. What is the ſcripture account of the expiatory ſacrifice of the death of Chriſt, ſo as not to diminiſh the fulneſs and freeneſs of Divine Pardon; and the Scripture account of pardon, ſo as not to take away, or injure the intention, efficacy, and value, of that great ſacrifice made by Chriſt in his death. A fair, ſhort, and ſcriptural anſwer to theſe enquiries, to myſelf, and I think many others, will be a means of underſtanding the Bible better on thoſe grand ſubjects.

Your unworthy fellow-ſervant in Chriſt,

STEPHEN BLUNDELL.

Battles, Sept. 22, 1798.

Poetry.

ODE TO FRIENDSHIP.

THE pride of ſpring is faded round;
No more the vocal groves reſound,
To charm th' attentive ear;
Fair Flora's painted offspring dies;
All-bounteous autumn ſwiftly flies,
And winter's frowns appear.

No more the balmy weſtern breeze
Sighs ſoftly through the trembling trees,
Reſponſive to the ſtrains
Of ſhepherds' pipes, and murm'ring rills,
No more gay plenty crowns the hills,
Nor decks the laughing plains.

In this dark ſeaſon what can chear
The drooping heart, or baniſh care,
But friendſhip's placid pow'r?
Which, like the golden guide of day,
Can dart a bright enliv'ning ray,
To gild the gloomy hour.

Hail friendſhip! balm of every woe,
From thy pure ſource enjoyments flow,
Which death alone can end;
Tho' fortune's adverſe gales ariſe,
Tho' youth, with all its pleaſures, flies,
Unmov'd remains the friend.

CHRIST IN THE CHARACTER OF WISDOM.

Proverbs, chap. viii. 22 to 31.

ERE God had built the mountains,
Or rais'd the fruitful hills,
Before he fill'd the fountains,
That feed the running rills;
In me, from everlaſting,
The wonderful I AM,
Found pleaſure never waſting,
And WISDOM is my name.

When like a tent to dwell in,
He ſpread the ſkies abroad,
And ſwath'd about the ſwelling
Of Ocean's mighty flood;
He wrought by weight and meaſure,
And I was with him then,
Myſelf the Father's pleaſure,
And mine the ſons of men.

Thus Wiſdom's words diſcover
Thy glory and thy grace,
Thou everlaſting lover
Of our unworthy race;
Thy gracious eye ſurvey'd us,
Ere ſtars were ſeen above,
In wiſdom thou haſt made us,
And dy'd for us in love.

And couldſt thou be delighted
With creatures ſuch as we,
Who when we ſaw, thee ſlighted,
And nail'd thee to a tree;
Unfathomable wonder,
And myſtery divine,
The voice that ſpeaks in thunder,
Says, "Sinner, I am thine!"

MORNING HYMN.

By S. CLEVELAND BLYTH.

ON wings of brighteſt radiance borne,
From orient ſkies now burſts the morn;
The feather'd ſongſters wake their ſtrains,
And tenfold beauty gilds the plains.

Tho' round the bed of gentle ſleep,
Kind guardian pow'rs their vigils keep;
My ſoul refreſh'd and tun'd ſo gay,
In rapture hails the new-born day.

To th' Almighty GOD above,
Thou ſource divine of bliſs and love!
We owe the bleſſings that impart
Such joyous feelings to the heart.

From month to month, from year to year,
We're ſtill the objects of thy care;
And when thine high beheſt is giv'n,
The exulting ſoul is call'd to heav'n.

EVENING HYMN.

By S. CLEVELAND BLYTH.

FAR weſt declined, the Orb of day
To ocean winds his weary way;
The ſons of men with toil oppreſs'd,
Retire to ſilence and to reſt.

Tho' night's dark hours our eyelids close,
Our senses lull to soft repose,
We trust in God's protecting aid,
To guide us thro' the lonely shade.

His hands direct this rolling ball,
He bids earth's empires rise and fall;
Calls worlds to being in a breath,
And shuts ten thousand eyes in death.

Dread God! thou source of endless praise—
Thou theme of everlasting lays!
Grant us thy grace, and O! may we,
While living, live alone to thee!

SONNET.

By S. Cleveland Blyth.

AURORA dawn'd, and call'd me to the field;
A rose sat blushing in the pride of morn;
Sparkling with dew, the little wanton smil'd,
And seem'd to show the humbler flowrets scorn.

I went at eve, the charm was seen no more;
The blaze of noon had struck her glories dead:
Lifeless and pale she hung her drooping head,
Alas! how soon's the sweet delusion o'er.

Ye busy triflers of the day!
See here an emblem of your fate:
Ye sport along life's flow'ry way,
Nor heeds your mirth its final date.

Swift glides the passing hour;
Learn then, O man! its everlasting worth:
Call into action ev'ry virtue forth,
And future bliss secure.
The melancholy season's nigh,
When like the rose, you'll sicken, pine and die;
Life's parting tide shall ebb to flow no more!

The following Verses, being the Production of a poor pious Woman in Affliction, are inserted at the Request of her Friend, as expressive of her Faith and Hope.—*Editor.*

"*Though I walk through the Valley of the Shadow of Death, I will fear no Evil, for Thou art with me.*"

WHEN earthly comforts vanish,
And like a shadow fly;
Why should I droop and languish
Whilst I've a friend so nigh;

Who promises to guide me,
And bear me safely through;
My heart no shadow searches,
With Canaan in my view.

No more my cares perplex me,
Or sighs my bosom rend;
How oft those shadows vex me,
But Jesus is my friend;

A friend that loves at all times,
There's none with him can vie—
'Tis Jesus is the Brother
Born for adversity.

And he will never leave me,
But keep me near his side;
To those green pastures lead me,
Where his own flocks abide.

When I walk through the valley,
And Death's dread shades appear,
Yet will I fear no evil,
For Jesus will be near.

When on the banks of Jordan,
Just plunging in its stream,
Of life the good and evil
Will then a shadow seem.

When passing through that river,
Should phantoms rise to fright,
Jesus will then deliver,
And fill me with delight.

To the mansion he's provided,
He will my soul remove
From this world's fleeting shadows,
To real joys above.

Eliza Jordan.

MONTHLY OCCURRENCES.

September 26.

NOtwithſtanding the capture of the French forces in Ireland, that country is in the moſt diſtracted ſituation. At a variety of places the Rebels are in great force, particularly in Connaught, where they are headed by French Officers, who are making the moſt active efforts to diſcipline them. The Rebel leader Holt, continues to commit great ravages in the counties of Dublin, Wicklow, and Kildare.

By the country gentlemen in various parts of Ireland, the proſpect of the long, dark nights of Winter, is contemplated with dreary and gloomy emotions. Scarcely knowing whom to confide in, or whom to be afraid of, many have determined not to truſt to the doubtful ſecurity of their own country houſes, but have retired to the Metropolis.

28. A letter from Florence, dated Auguſt 21, ſays "According to letters from Naples, the French Charge d'Affairs has given in a note to the Neapolitan Miniſtry, in which he proteſts againſt the admiſſion of the Engliſh fleet into the harbours of Sicily, and declares it will be conſidered as a breach of the Treaty of Peace. French troops are continually on their march towards the Neapolitan frontiers.

Oct. 3. Yeſterday evening an Extraordinary Gazette was publiſhed, containing an account of the complete defeat of the French fleet, which conveyed Buonaparte to Egypt. The letter from Admiral Nelſon does not enter very much into detail: but it appears that the French fleet, which was off Roſetta, had made every diſpoſition, both by mooring in a ſtrong line of battle, and erecting batteries on an iſland, to reſiſt any attack that might be made upon them, and to bring off Buonaparte and his army in caſe he ſhould not be able to ſecure himſelf in Egypt; it is ſaid too, that the French fleet expected a viſit from the Engliſh. The action commenced on the evening of the 1ſt of Auguſt, and was continued during the whole of the next day. The French had 13 ſail of the line and four frigates, the Engliſh 13 ſail of the line, and a 50 gun ſhip. The French, though moored in a line of battle, could not act well, their ſituation incommoded them, and their cloſeneſs to the ſhore prevented the manœuvering and working their ſhips properly, but they annoyed our ſhips conſiderably, as they led into action. The Bellerophon was laid along ſide the L'Orient, the French Admiral's ſhip, and engaged her for four hours; the latter then caught fire, and blew up, with a thouſand people on board, with a dreadful exploſion. The ſlaughter on board the French ſhips was prodigous, it amounted according to ſome accounts, to ſeveral thouſands. On the ſide of the Engliſh there was 995 killed and wounded. To conclude, nine ſail of the line, and two frigates were taken; two ſail of the line and one frigate were burnt, and two ſail and one frigate eſcaped; one ran into Rhodes, and was ſeized by the Turks. Admiral Nelſon has ſince been created a Peer, by the title of Baron.

5. A Royal Order, has been publiſhed in Hanover, impoſing an extraordinary War Tax for three years, towards the ſupport of the Army of Obſervation, for the defence of his Britannic Majeſty's German Eſtates.

6. Letters from Peterſburg, dated Sept. 1ſt, ſtate that a conſpiracy has been diſcovered againſt Paul I. whether it be real or pretended, it has been judged proper to implicate in it 8 perſons of the higheſt rank, of this number are Prince Poniatouſky and Prince Galetzin. They were all immediately tranſported to Siberia.

8. By advices received from his Majeſty's Miniſter at Conſtantinople, dated September 3d, it appears that war has been declared by the Grand Signior againſt the French; that the French

French Minister, with his whole legation, have been sent to the Castle of the Seven Towers, and that some French merchant ships in the harbour have been taken possession of. The Russian auxilliary squadron was in sight of Constantinople on that day.

12. Passawan Oglou, so far from having agreed to terms with the Porte, as has been reported, appears to be in greater force than ever, and the Turkish troops sent against him have been unable to make any impression. The designs of this leader, are said to be most extensive, and his ambition, talents, and courage are allowed to be very great. The seeds of Revolution have been thickly sown by him in Greece, and according to some accounts have already produced insurrections in various parts of that country.

16. It is generally expected that at the opening of Parliament, some proposals will be made for the purpose of effecting an union between Ireland and this country.

The following has been extracted from a London paper, generally possessed of very good information.—"We are informed from authority we are not inclined to doubt, that the French Directory some time ago dispatched a swift sailing vessel, to the United States, with an accredited agent to adjust all differences between France and America. It is probable therefore we shall soon have to announce the return of harmony between the two Republics.

20. A serious insurrection has taken place at Malta; the French General had imprudently put arms into the hands of the inhabitants, who on the signal of two pieces of cannon being fired in the Old City, attacked the French, took the cannon on several batteries, together with a quantity of powder, and put upwards of 100 French soldiers to death. The French are pent up in the fortress, very much in want of provisions, and the English are expected to get possession of the place the moment their fleet appears before it.

22. Last night a Gazette Extraordinary was published, containing an account of the compleat defeat of the Brest squadron; the action was warmly contested, and the force nearly equal.

23. Accounts have been received at the Admiralty, of the Leander, of 50 guns, having been carried into Corfu by a French line of battle ship.

25. Saturday a Council was held, when Parliament was prorogued to the 20th of November.

The Grand Vizier of the Turkish Empire has been deposed, and has been succeeded by a person less inclined to the French interest.

26. Letters from Madras say that an extensive armament is preparing by the English, for the purpose of attacking the Dutch Settlement of Batavia.

THE

Univerſaliſt's Miſcellany

For NOVEMBER, 1798.

ESSAY ON PUNITIVE JUSTICE.

DEAR SIR,

WE live in an age when many ſubjects are brought forward for inveſtigation and ſcrutiny. The doctrine of future puniſhment forms a general ſubject of converſation, and, I think, is by no means unworthy the ſerious conſideration of all men; becauſe the character of God, and the future ſituation of creatures are cloſely connected therewith; and I think it may be admitted as a fact, that men having ſuppoſed God to be ſuch an one as themſelves, has been the fruitful ſource from which the common opinion of future puniſhment has ſprung.

It may not be thought altogether unworthy our enquiry, whether men have not transferred the ideas of puniſhments among men to the divine *conduct* in inflicting puniſhments upon his creatures, and the line of the poet will apply to other than the *heathen world.*

"And hell was built on *ſpite* and heaven on *pride.*"

If it ſhould not be thought aſide from the deſign of your Miſcellany, I would offer you a few thoughts upon the ſubject of puniſhment among men, eſpecially capital puniſhment, to which this is intended as an introduction; and in treating of which I wiſh to conſider it merely as a branch of philoſophy, and myſelf as if ſeated upon the brow of ſome lonely mountain, with my Bible and the Hiſtory of the World, from the earlieſt period down to the cloſe of the eighteenth century, in my hand.

Puniſhments are certainly neceſſary: it is much to be wiſhed that the ſtate of ſociety were ſuch that it did not require the exerciſe of *punitive juſtice*; but is it not worth while to enquire whether criminal laws, as they have been enforced, in different periods and among different *nations*, have

had the salutary effect of lessening crimes, encreasing the safety and happiness of society at large, and restoring of criminals from the error of their ways? Has not the reverse to this never happened in some nations? Let Russia speak—let the executions upon the Wolga bear testimony. And in one of the most civilized nations upon the face of the earth, did we never hear of crimes committed *under* the *gallows*, while an unhappy being has been expiring *upon* the same? One would ask, in such countries, is society bettered by these executions? Are they calculated to improve the morals of the living, while they tear from society a member which might, through proper discipline, be made useful.

Man is the workmanship of Deity, and consequently is the sacred property of the most high God, possessor of heaven and earth. This is a point no one will dispute. There are many important things connected with this view of the subject; such as the right that God, and only God, has to dispose of his creatures, in all circumstances, as shall best suit the purposes of infinite wisdom and goodness. Man comes into this world under the laws which God has established in nature, is placed in such circumstances as are most fit and suitable. God fixes the bounds of our habitations, &c. Man must abide, like a centinel at his *post*, until he who placed him there removes him; he has not power over his own life; he cannot deprive himself of it, without violating the law of his Maker. His breath is in his nostrils, and though the thread, which connects him with his fellow beings, be slender, he has no right to snap it, and make his exit. And why? Because he is not his own, but the property of God; and God has not given him power over his own life, but made it his duty and privilege to cherish and preserve it. Dismal indeed would be the situation of society, if, in a fit of grief and perplexity, arising from the embarrassment of affairs, or any other cause, it could be considered as a duty for man, by his own hand, to extricate himself from such a situation, when a little patience perhaps will see an end to embarrassments, and a wife be saved from premature widowhood, and children from becoming fatherless; and

——————— "The darkest day
"(Live till to-morrow) will have passed away."

And for the same reason, man must not destroy the life of his fellow man. Men are very tenacious of their property, who think it no crime to steal men, and deprive, in various ways,

ways, thoſe beings of life who belong to God alone. The crime of murder has been conſidered by all nations as very enormous and ſhocking, that no governments have ſuffered it to be committed with impunity. Hence the various laws that have been made in different ages, and the various methods of puniſhing thoſe who have been guilty of it; and we well know the puniſhment of death has been inflicted for crimes far leſs than murder. The foreſt laws in England, before the birth of Magna Charta, made it death to kill a beaſt in the king's foreſt; and under the ſame inſtitutions in France, a peaſant being accuſed of killing a *boar*, in order to extenuate the crime, ſaid, in his defence, he thought it had been a *man*.—Shocking! thrice horrid expreſſion! But the laws of *that* country *only* were criminal; *they* conſidered the property of God as a mere nothing, when compared with a wild beaſt.

The inhuman Draco boaſted that he puniſhed all crimes with *death*: ſmall ones, he ſaid, deſerved it, and he could think of no greater for large ones. Probably there was no chriſtian inquiſition in his day, no Calvin to inſtruct him, or no method of half killing diſcovered.

If man be really the property of God, then whoever deprives him of life, without a warrant from him for ſo doing, commits murder. I ſhall not now enquire whether God has given authority to man for this purpoſe, though, by the bye, we may expect to find it among Chriſtians and not among Heathens, for that would level the whole, and make no diſtinction between *believers* and *infidels*, and it cannot be either blaſphemy or hereſy to call Draco a murderer.

This much may be obſerved, that we live under a diſpenſation of mercy and grace, and are under the authority of Jeſus, not Draco; the one (Jeſus) has aboliſhed death, and caſt a light upon the ſubject of life and immortality; the other (Draco) might be ſaid to abolith life and introduce death.

I am aware that many objections may be brought from the Moſaic diſpenſation, from the nature and enormity of individual murder, &c. &c. which it would be out of place here to conſider, and as I have extended this letter beyond the limits I propoſed, I ſhall conclude by aſking, whether it muſt not in every nation be more deſirable to prevent than puniſh crimes?

And am, Sir,
Your's reſpectfully, F. B. W.

Auguſt 16, 1798.

NATURAL HISTORY.

(Continued from p. 262.)

FROM the account which we have given of mines, it appears that the internal parts of the globe are filled with vapours of various kinds, it is not therefore ſurpriſing, that they ſhould at different times reach the ſurface, and there put on various appearance. In fact, much of the ſalubrity, and much of the unwholeſomeneſs of climates and ſoils is to be aſcribed to theſe vapours, which make their way from the bowels of the earth upwards, and refreſh or taint the air with their exhalations. Salt mines being naturally cold ſend forth a degree of coldneſs to the external air, to comfort and refreſh it. See Phil. Tranſ. vol. ii. p. 523. On the contrary, metallic mines are known, not only to warm it with their exhalations, but often to deſtroy all kinds of vegetation by their corroſive fumes. In ſome mines denſe vapours are plainly perceived iſſuing from their mouths, and ſenſibly warm to the touch. In ſome places, neither ſnow nor ice will continue on the ground that covers a mine; and over others the fields are found deſtitute of verdure. The inhabitants, alſo, are rendered dreadfully ſenſible of theſe ſubterraneous exhalations, being affected with ſuch a variety of evils proceeding intirely from this cauſe, that books have been written profeſſedly upon this claſs of diſorders. See Boyle, vol. iii. p. 238. Nor are theſe vapours which thus eſcape to the ſurface of the earth, intirely unconfined; for they are frequently, in a manner circumſcribed to a ſpot: the grotto Del Cani, before mentioned, is an inſtance of this; the noxious effects of which have made that cavern famous for many centuries. This Grotto which has much employed the attention of travellers, lies within four miles of Naples, and is ſituated near a large lake of clear and wholeſome water. Nothing can exceed the beauty of the landſkip which this lake affords; being ſurrounded with hills covered with foreſts of the moſt beautiful verdure, and the whole bearing an amphitheatrical appearance. However, this region, beautiful as it appears, is almoſt entirely uninhabited; the few peaſants that neceſſity compels to reſide there, looking quite conſumptive and ghaſtly, from the poiſonous exhalations that riſe from the earth. The grotto itſelf lies on the ſide of an hill, near which place a peaſant reſides, who keeps a number of dogs for the purpoſe of ſhewing the experiment to the curious. Theſe poor animals always ſeem perfectly ſenſible of

of the approach of a ſtranger, and endeavour to get out of the way. However, their attempts being perceived, they are taken and brought to the grotto; the noxious effects of which they have ſo frequently experienced. Upon entering this place, which is a little cave, or hole rather, dug into the hill, about eight feet high, and twelve feet long, the obſever can ſee no viſible marks of its peſtilental vapour; only to about a foot from the bottom, the wall ſeems to be tinged with a colour reſembling that of ſtagnant waters When the dog, this poor philoſophical martyr, as ſome have called him, is held above this mark, he does not ſeem to feel the ſmalleſt inconvenience; but when his head is thruſt down lower, he ſtruggles to get free for a little while; but in the ſpace of four or five minutes, he looſes all ſenſation, and is taken out ſeemingly dead. Being plunged in the neighbouring lake, he immediately recovers, and is permitted to run home, which he does without any apparent injury. This vapour, which thus for a time ſuffocates, is of the humid kind, as it extinguiſhes a torch, and ſullies a looking glaſs; but there are other vapours perfectly inflammable, and that only require the approach of a candle to ſet them blazing. Of this kind was the burning well at Broſely, which is now ſtopped; the vapour of which, when a candle was brought within about a foot of the ſurface of the water, caught flame like ſpirits of wine, and continued blazing for ſeveral hours afterwards. Of this kind, alſo, are the perpetual fires in the kingdom of Perſia. In that province, where the worſhippers of fire hold their chief myſteries, the whole ſurface of the earth for ſome extent, ſeems impregnated with inflammable vapours. A reed ſtuck into the ground and lighted on the top, continues to burn like a flambeau; a hole, made beneath the ſurface of the earth, inſtantly becomes a furnace anſwering all the purpoſes of a culinary fire. There they make lime by merely burying the ſtones in the earth, and watch with veneration the appearances of a flame that has not been extinguiſhed from time immemorial. How different are men in various climates! This uninformed people worſhip the vapours as a deity, which in other parts of the world are conſidered as one of the greateſt of evils.

From the above account of the dog being recovered from ſuffocation, by being plunged into water, an hint may be taken for the treatment of perſons ſuffocated by damps and noxious vapours in mines, wells, and cloſe cellars. Whether any in ſuch caſes have ever been ſuddenly plunged in cold water

water we know not, as we have never heard of any ſuch inſtance; but it ſeems reaſonable to ſuppoſe that ſuch a method would be attended with ſucceſs.

The following ingenious method of diſſipating the noxious vapours commonly found in wells or other ſubterraneous places, is related in Phil. Tranſ. Philadelphia, by Mr. Robinſon of Philadelphia the inventor. 'After various unſucceſsful trials (ſays he) I was led to conſider how I might convey a large quantity of freſh air from the top to the bottom of the well. ſuppoſing that the foul would neceſſarily give way to the pure air. With this view I procured a pair of ſmiths bellows, fixed in a wooden frame ſo as to work in the ſame manner as at a forge. This apparatus being placed at the edge of the well, one end of a leathern tube (the hoſe of a fire engine) was cloſely adapted to the noſe of the bellows, and the other end was thrown into the well, reaching within one foot of the bottom. At this time the well was ſo infected, that a candle would not burn at a ſhort diſtance from the top; but, after blowing with my bellows only half an hour, the candle burned bright at the bottom, then, without farther difficulty, I proceeded in my work, and finiſhed my well.'

Wells are often made in a very ſlight manner, owing to the difficulty of working in them, and there have been many fatal inſtances of the danger attending the workmen; but, by the above method, there is neither difficulty nor danger in compleating the work with the utmoſt ſolidity. It is obvious that in cleanſing vaults, and working in any other ſubterraneous places ſubject to *damps*, the ſame method will be attended with the ſame beneficial effects.

Mines and caverns, as we have ſaid, reach but a very little way under the ſurface of the earth, and men have had no opportunity hitherto of exploring further. Without all doubt the wonders that are ſtill unknown, ſurpaſs thoſe that have been repreſented, as there are depths of thouſands of miles which are hidden from our inquiry. The only tidings which we have from theſe unfathomable regions are by means of

VOLCANOES,

which are burning mountains that ſeem to diſcharge their materials from very great depths in the earth; though by no means from the center of it. A volcano, ſays Buffon, may be conſidered as a cannon of immenſe ſize, the mouth of which is often near two miles in circumference. From this dreadful

dreadful aperture are discharged torrents of flame and sulphur, and rivers of melted metal. Whole clouds of smoke and ashes, with rocks of enormous size, are discharged to many miles distance; so that the force of the most powerful artillery, is but as a breeze agitating a feather in comparison. In the deluge of fire and melted matter which runs down the sides of the mountains, whole cities are sometimes swallowed up and consumed. Those rivers of liquid fire are sometimes several miles wide, and two hundred feet in depth; and when they harden, frequently produce hills of considerable magnitude. Nor is the danger confined to such as are immediately within reach of the eruption; but the force of the internal fire struggling for vent, frequently produces earthquakes through the whole region where the volcano is situated. So dreadful have been these appearances, that men's terrors have added new horrors to the scene, and they have regarded as prodigies what we know to be the result of natural causes. Some philosophers have considered them as vents communicating with the fires of the center, and the bulk of mankind have thought them to be the mouths of hell itself. The inhabitants of Iceland believe the bellowings of Mount Hecla are nothing else but the cries and groans of the damned, and that its eruptions are contrived only to increase their pains. Thus astonishment begets fear, and fear is the parent of superstition.

But if we regard this subject with a more tranquil and inquisitive eye, we shall find that these conflagrations are produced by very obvious and natural causes. We have already been apprized of the various mineral substances contained in the bosom of the earth, and their aptness to burst out into flames. Marcasites and pyrites, in particular, by being humified with water or air, contract heat, and often endeavour to expand with irresistible explosion. These, therefore, being lodged in the depths of the earth, or in the bosom of mountains, and being either washed by the accidental influx of waters below, or fanned by air, insinuating itself through perpendicular fissures from above, take fire. At first their operations are perceived by only heaving in earthquakes, but at length they burst through every obstacle, and make their dreadful discharge in a volcano.

Volcanoes are found in all parts of the earth: there are three very remarkable ones in Europe; Ætna in Sicily, Vesuvius in Italy, and Hecla in Iceland. Ætna has been a volcano for ages immemorial. Its eruptions are very violent, and its discharge has been known to cover the country with

with lava, pummice-ſtone, aſhes, and cinders, miles round it, from ten to ſixty-eight feet deep. In the year 1537 an eruption of this mountain produced an earthquake through the whole iſland for twelve days, overturned many houſes, and at laſt formed a new aperture, from which iſſued ſuch a quantity of matter as to overwhelm all the country within five leagues round. The cinders thrown up were driven even into Italy, and its burnings were ſeen at Malta, which is ſixty leagues diſtance. There is nothing more awful, ſays Kircher, than the eruptions of this mountain, nor nothing more dangerous than attempting to examine its appearances, even long after its eruption has ceaſed. As we attempt to clamber up its ſteepy ſides, every ſtep we take upwards, the feet ſlip back half way. Upon arriving near the ſummit, aſhes and ſnow with an ill aſſorted conjunction, preſent nothing but objects of deſolation. Nor is this the worſt, for, as all places are covered over, many caverns are entirely hidden from the ſight, into which, if the enquirer happens to fall, he ſinks to the bottom, and meets inevitable deſtruction. Upon coming to the edge of the great crater, nothing can ſufficiently repreſent the tremendous magnificence of the ſcene. A gulph two miles over, and ſo deep, that no bottom can be ſeen; on the ſides pyramidical rocks ſtarting out between apertures that emit ſmoak and flame; all this accompanied with a ſound that never ceaſes, louder than thunder, ſtrikes the bold with horror, and the religious with veneration for him that has power to controul its burnings.

In deſcriptions of Veſuvius, or Hecla, we ſhall ſcarce find any thing but a repetition of the ſame terrible objects, but rather leſſened, as theſe mountains are not ſo large as the former. The crater of Veſuvius is but a mile acroſs, according to the ſame author; whereas that of Ætna is two. On this however we muſt place no dependance, as the craters alter every day; being leſſened by the mountains ſinking in at one eruption, and enlarged by the fury of another. It is not one of the leaſt remarkable particulars reſpecting Veſuvius, that Pliny the elder was ſuffocated in one of its eruptions; for his curioſity impelling him too near, he found himſelf involved in ſmoke and cinders when it was too late to retire; and his companions hardly eſcaped to give an account of his misfortune. It was in that dreadful eruption that the city of Herculaneum was overwhelmed; the ruins of which were diſcovered about fifty years ago, at the depth of ſixty feet below the ſurface of the

the ground, and what is ſtill more remarkable, 40 feet below the bed of the ſea. One of the moſt remarkable eruptions of this mountain was in the year 1707, which is thus deſcribed by Valetta. "Towards the latter end of ſummer the mount Veſuvius, that had for a long time been ſilent, now began to give ſome ſigns of commotion. Little more than internal murmurs at firſt were heard, that ſeemed to contend with the loweſt depths of the mountain, no flame, nor even any ſmoke was as yet ſeen. Soon after ſmoke appeared by day, and a flame by night, which ſeemed to brighten all the Campania. At intervals alſo it ſhot off ſubſtances with a ſound very like that of artillery, but which even at ſo great a diſtance as we were at, infinitely exceeded them in greatneſs. Soon after it began to throw up aſhes, which becoming the ſport of the winds, fell at great diſtances, and ſome many miles off. To this ſucceeded ſhowers of ſtones which killed many inhabitants of the valley, but made a dreadful havoc among the cattle. Then a torrent of burning matter began to roll down the ſides of the mountain, at firſt with a ſlow and gentle motion, but ſoon with increaſed celerity. The matter thus poured out, when cold, ſeemed, upon inſpection, to be of vitrified earth, the whole united into a maſs of more than ſtony hardneſs. But what was particularly obſervable was, that upon the whole ſurface of theſe melted materials, a light ſpongy ſtone ſeemed to float, while the lower body was of the hardeſt ſubſtance, of which our roads are uſually made. Hitherto there were no appearances but what had been often remarked before; but on the third or fourth day, ſeeming flaſhes of lightning were ſhot from the mouth of the mountain, with a noiſe far exceeding the loudeſt thunder. Theſe flaſhes, in colour and brightneſs, reſembled what we uſually ſee in tempeſts, but they aſſumed a more twiſted and ſerpentine form. After this followed ſuch clouds of ſmoke and aſhes, that the whole city of Naples—though eight miles diſtance from Veſuvius—in the midſt of day, was involved in nocturnal darkneſs, and the neareſt friends were unable to diſtinguiſh each other in this frightful gloom. If any perſon attempted to ſtir without torch light, he was obliged to return, and every part of the city was filled with ſupplication and terror. At length, after a continuance of ſome hours, about one o'clock at midnight, the wind blowing from the north, the ſtars began to be ſeen; the heavens, though it was night, began to grow

and the eruptions, after a continuance of fifteen days to leſſen. The torrent of melted matter was ſeen to extend from the mountain down to the ſhore: the people began to return to their former dwellings, and the whole face of nature to reſemble its former appearance."

(To be continued.)

JOB.

Continued from Page 191.

CHAP. IV.

1 THEN Alipaz anſwered and ſaid,
2 Should I try a word with thee, thou wilt faint;
But reſtraint in ſpeech who can endure?
3 Behold, thou haſt diſciplined multitudes,
And the relaxed hands thou haſt ſtrengthened,
4 The ſtumbling thou haſt cauſed to ſtand up *by* thy words,
And the knees bowed down, thou haſt ſtrengthened.
5 But now *he* cometh towards thee, and thou fainteſt;
He reacheth unto thee, and thou art terrified.

The overthrow of Job, ſo nearly reſembling the judgments of God on ſome notoriouſly wicked men, had raiſed in the minds of his three friends a ſuſpicion of his moral character: his intemperate complaint ſtrengthened their ſuſpicion. The following reply kindles a flame of controverſy, which ſpreadeth through the far greater portion of the Poem. That part of the diſpute on the ways of God in which *he* and *they* are engaged, is the means employed by the Poet to work up his diſcontent to its higheſt pitch. The other part, managed ſingly by Elihu, is contrived to remove the embarraſſment and prepare him for ſubmiſſion. Both parts carry on the deſign of the Poem; which is firſt to expoſe, and then cure that diſcontent.

This addreſs of Aliphaz has the appearance of friendſhip; but ſeveral ſtrokes, and the tenor of the whole, too plainly ſhew that he ſuppoſed the afflictions of his friend to be the puniſhment of preceding guilt

There is an air of majeſty and authority in this ſpeaker, which I think clearly diſtinguiſheth his manner from that of Bildad and Zophar.

1 & 2 The Temanite reply'd: To ſpeak our ſenſe
Shall we preſume and hazard the offence?
But whom can ſilence hold, or doubt ſuſpend,
To truth unfaithful or diſpleaſe his friend?
3 & 4 Not ſuch the ſtrain, when grief attentive hung
On the wiſe leſſons of thy powerful tongue:
Affliction's palſy'd arm was ſtrung by thee,
The tott'ring ſtep confirm'd and feeble knee:
What numbers in the conflict half ſubdu'd,
Arouz'd to courage, ſtrong in patience ſtood!
5 Now, touch'd thyſelf, and thine the ſuff'ring part,
Maz'd and unman'd thou fainteſt with the ſmart.

6 Should

6 Should not thy piety *be* thy confidence?
And the perfectneſs of thy ways, thy hope?
7 Recollect now, who is he, *being* innocent, that hath periſhed?
And where have the upright been taken off?
8 Like that which I have beheld,
The contrivers of iniquity, and the ſowers of oppreſſion, ſhall reap it.
9 Through the breath of God they periſh,
And through the wind of his noſtrils they are conſumed.
10 The roaring of the lion and the voice of the black lion,
And the teeth of the young lions are broken.
11 The fierce lion periſheth through want of prey,
And the ſons of the lioneſs divide themſelves.
12 For to me a word *was ſpoken by* ſtealth,
And mine ear received the murmur of it
13 Through hurrying thoughts from viſions of the night,
When deep ſleep falleth upon men,
14 A palpitation came upon me, and a trembling,
And the multitude of my bones were made to ſhake.
15 Then a ſpirit paſſed before my face,
The pile of my fleſh ſtood up.
16 *He* ſtood, but I could not penetrate his appearance:

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6 Should not thy piety beneath the rod,
Inſpire a noble confidence in God?
And conſcious virtue, by its glorious pow'r
Fill thee with proſpect of ſalvation's hour?
7 A juſt man periſh? innocence o'erthrown?
Name the ſtrange inſtance; in what climate known?
8 But ſinners thus, if I theſe eyes believe,
Fit harveſt of the crimes they ſow, receive:
9 A furious ſtorm, th' Almighty's angry breath
Ruſh'd down and ſmote them with enormous death.
10 At once was ſtill'd the rav'ning lion's roar,
The fierce black lion's growl was heard no more:
One blow diſarm'd the weaned lion's jaw,
11 The ſtrong ſtout lion mourn'd his famiſh'd maw
And periſh'd: the mad lioneſs was ſlain,
Her whelps were ſcatter'd o'er the ſandy plain.
12 But hear the word divine, to me convey'd,
Than pearl more precious in the midnight ſhade;
13 Amidſt th' emotions which from viſion's riſe,
When more than nature's ſleep ſeals human eyes.
14 Fear ſeiz'd my ſoul, the hand of horror took
My ſhudd'ring fleſh, and ev'ry member ſhook.
15 For a ſtrong wind with ruſhing fury paſs'd
So near, ſo loud, blaſt whirling after blaſt,
That my hair ſtarted at each ſtiff'ning pore,
16 And ſtood erect. At once the wild uproar

The

The ſimilitude was before mine eyes,
There was ſilence, and I heard a voice,
17 " Shall a mortal be juſtified before God?
" Verily ſhall a mortal man be pure *rather than* his Maker?
18 " Behold in his ſervants he cauſeth not ſupport,
" And in his meſſengers, he will conſider irregularity:
19 " Certainly the dwellers in mud houſes,
" Who have in the duſt their foundations,
" Are humbled before the face of a moth:
20 " From morning to night are they bruiſed,
" Through the diſſolution of *their* place, before the ſubduer they periſh.
21 " Doth not their abundance remove with them?
" *Yet* they will die, but without wiſdom."

Was huſh'd; a preſence burſt upon my ſight
(I ſaw no ſhape) in majeſty of light:
Voice follow'd, and celeſtial accents broke,
Which in theſe terms their awful diſtates ſpoke:
17 " Is God arraign'd? abſolv'd man's ſinful duſt?
" Leſs pure his Maker? and his Judge leſs juſt?
18 " Lo he diſcerns, diſcern'd by him alone,
" Spots in the ſanctities around his throne:
" Nor truſts his noble miniſters of flame
" To yield him ſervice, unalloy'd with blame.
19 " Yet, innocent of blame ſhall man be found?
" Tenants of clay and reptiles of the ground?
20 " Cruſh'd like the moth, theſe beings of a day
" With unregarded waſte are ſwept away:
21 " Their honours periſh and themſelves deſcend
" Fools to the grave and thoughtleſs of their end."

SCOTT.

DIALOGUE BETWIXT X, Z, AND MYSELF, UPON ELECTION.

DEAR SIR,

THE following Dialogue between X, Z, and myſelf, may ſerve to obviate ſome difficulties which may be ſuppoſed by perſons who entertain different ideas, to attend the ſtatement I have given of the doctrine of election.

X. Having read your letters on election, I find you ſuppoſe that a part of mankind are choſen with a view to the good of the whole, that all the bleſſings beſtowed upon the elect are intended to make them a bleſſing to others, and that the unalterable deſign of *Jehovah* is to have mercy upon the whole human race, and make them all ultimately happy.

I will

I will thank you to inform me how such ideas are to be reconciled with the positive declaration of the *Most High*, "I will have mercy on whom I will have mercy," Exod. xxxiii. 19. Rom. ix. 15. Is it not evident from these words that the *Lord* exerciseth his mercy in a sovereign way, as it pleaseth him?

Author. Undoubtedly, *Jehovah* is an absolute sovereign, and exerciseth his mercy, as he doth all his divine attributes, according to his own good pleasure; but why should we suppose that the sovereignty, which God displays in the exercise of his mercy, limits it to a part of his creatures, when we are expressly told that, "His tender mercies are over all his works," and that "His mercy endureth for ever?" If the *Most High* did not display his divine sovereignty in shewing mercy to sinners, it might be doubted whether that mercy would ultimately overcome every obstacle to their happiness; but what can stand against the sovereignty of God? What can prevent his doing his pleasure in shewing mercy, in which he delighteth, to all his creatures who through sin have brought themselves into a state of misery, that he may rejoice in them, and they all praise him? If the unbelief and aggravated iniquity of the Israelites did not prevent his fulfilling his promises and gracious intentions respecting them, because his mercy interposed in a sovereign way in their behalf, which appears to be the thing referred to in the words you have quoted, may it not be concluded that all the sins and miseries of mankind, will not prevent the final accomplishment of his gracious promises and kind intentions relating to them, through the interposition of his mercy in their behalf?

X. But is not the mercy of God discriminating, are all alike partakers thereof, and are not divine favours bestowed through the exercise of discriminating mercy, for the Apostle hath declared "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy?"

Author. Let all this be fully admitted, what will it prove? Not that God's merciful disposition and gracious designs are limited to a part of his creatures. Not that all shall not, sooner or latter, be made partakers thereof. Only that all are not alike partakers thereof in the present state. The mercy of God not being at present equally experienced by all, is no proof that all will not ultimately become recipients thereof, there was a time when he said he would have no mercy upon the Israelites, Isa. xxvii. 11. Hosea

ii. 4. (i. e.) he would execute all his threatenings upon them, yet a time ſhall come when he will have mercy upon them all, Rom. xi. 32.

There are periods in which God hath ſhown, and will ſhow, his wrath, or diſpleaſure, againſt ſin; but he will not be always wroth, his wrath endureth for a moment, but his mercy endureth for ever: therefore mercy ſhall ultimately triumph. Are not the tender mercies of God over all his creatures indiſcriminately? Hath he not demonſtrated his love to all mankind by giving his ſon to die for them? Is not the mercy of God manifeſted to ſinners indiſcriminately in the goſpel? Can any reaſon be aſſigned why all who hear the goſpel do not become recipients of divine mercy, ſo as to be ſaved by it, but their rejection thereof? If the carrying into effect the gracious deſigns of *Jehovah* depended upon the creature, then there would be great danger of their miſcarrying, then we ſhould have cauſe to fear the univerſal reſtoration would never take place; but ſince the accompliſhing of all that God hath ſpoken is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy, we may depend upon it every word ſhall be fulfilled, every thing, ſooner or later, done for, and every bleſſing beſtowed upon, every creature, that can be neceſſary to reconcile all to God, Col. i. 20.

X. How can I admit your reaſoning to be juſt, ſeeing the Apoſtle hath not only ſaid that God hath mercy on whom he will; but alſo that whom he will he hardeneth, and hath adduced the caſe of Pharaoh as a proof of his poſition, Rom. ix. 17, 18?

Author. Well, let us examine this matter, and not be haſty in drawing a concluſion which would be irreconcileable with the divine character and perfections, as revealed to us in the ſcriptures, for who can reconcile with the belief that God is love, that he loves all mankind, that he is good unto all, and his tender mercies over all his works, the ſuppoſition that by withholding his mercy he renders ſinners impenitent, and then puniſhes them for their impenitence? Who can reconcile with divine juſtice the notion that God is both the author and puniſher of the obduracy and impenitence of ſinners? Who can reconcile with ſuch a view of the divine conduct, his unalterable abhorence of iniquity and ſtrong proteſtations againſt it, and in particular the words of the apoſtle, James i. 13. "God cannot be tempted with evil, neither tempteth he any man?

X.

X. How then will you explain the paſſage in queſtion?

Author. Let us firſt conſider the caſe of Pharaoh, as it is from thence the Apoſtle draws his concluſion, "whom he will he hardeneth," the words are "For the ſcripture ſaith unto Pharaoh, even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth." To what raiſing up of Pharaoh do theſe words refer? To his being brought into exiſtence and raiſed up to manhood? I preſume not, there is nothing in the paſſage that implies any thing like it: and it would be utterly unworthy of God to bring a creature into being and raiſe him to manhood for the purpoſe of making him a hardened rebel, that he might have the honour of deſtroying him. Do the words refer to *Jehovah's* raiſing Pharaoh to the throne, after he had made himſelf a hardened and impious wretch? This would very well agree with Dan. iv. 17. wicked men have frequently been raiſed to great power, that they might become a ſcourge in the hands of a righteous providence, and that their wrath might be made to praiſe the LORD; but I am of the opinion that the paſſage we are conſidering refers to God's raiſing up Pharaoh and making him to ſtand, after his ſins had brought him to the brink of deſtruction, to his being ſpared after he had made himſelf a veſſel of wrath fit to be cut off, though *Jehovah* knew when he raiſed him up from the deſtruction which was coming upon him by the former plagues, that the divine long ſuffering would be the occaſion (not the neceſſary cauſe) of his hardening his heart the more.

X. How do you ſuppoſe then God hardened Pharaoh's heart?

Author. Not by infuſing an impenitent diſpoſition into his mind, nor by placing him under an unavoidable neceſſity of continuing in rebellion, for then would Pharaoh have been an object of pity, not of blame or puniſhment; but I conceive the *Moſt High* was ſaid to harden his heart, becauſe the divine conduct towards him was the occaſion of his heart being hardened, though its becoming the occaſion of his obduracy was owing to his voluntary ignorance and abuſe thereof: ſo becauſe ſentence againſt an evil work is not executed ſpeedily; therefore the heart of the ſons of men is fully ſet in them to do evil. Eccl. viii. 11. and the goodneſs of God, which has a tendency to lead men to repentance, through their abuſe

abuſe thereof, becomes the occaſion of their heaping up to themſelves wrath againſt the day of wrath. Rom. ii. 4, 5.

X. Are we to underſtand nothing more than this by God's hardening the hearts of men?

Author. If any thing more be intended thereby, I think it is that when thoſe towards whom God hath exerciſed much long ſuffering, have made themſelves veſſels of wrath, fitted for deſtruction, his conduct towards them is ſuch as to ſuffer their infatuation to continue until they are juſtly made monuments of his diſpleaſure againſt ſin, as Pharaoh's did till he was drowned in the ſea; as the table of the Jews became a ſnare and a trap unto them; and as God ſent thoſe who would not receive the love of the truth that they might be ſaved, ſtrong deluſions, that they ſhould believe a lie, that they might be damned; by ſuffering ſuch circumſtances to ariſe as would ſtrongly delude them, and by ſuch deluſion bringing them under his terrible judgments, which I ſuppoſe to be the thing intended by damnation in the paſſage alluded to, that ſo they might be made examples of his indignation againſt incorrigible unbelief and diſobedience.

X. But does not the Apoſtle ſpeak of God's acting from his own ſovereign will when he hardens ſinners?

Author. What then? Can there be any thing contrary to wiſdom, juſtice, and goodneſs in the ſovereign operations of the divine will? Can it be poſſible for God to harden any creature in the ſenſe before mentioned, until he hath ſo completely made himſelf a veſſel of wrath, as to render it wiſe, juſt, and good for him to be made an example of the divine diſpleaſure? Was not this the caſe with reſpect to Pharaoh, the Jews, when they had filled up the meaſure of their iniquities, and of thoſe who received not the love of the truth?

X. But do you ſuppoſe that God will ever after have mercy upon thoſe who are made monuments of his diſpleaſure?

Author. Yes, for it is expreſsly declared of the Jews that God hath concluded them all, or ſhut them up, in unbelief, not that he might for ever withhold his mercy from them, but that he might have mercy on all. Rom. ii. 32.

X. For what end do you ſuppoſe God hardened ſinners, in the ſenſe which you admit he does it?

Author. The end of his conduct towards Pharaoh was, that his name might be declared throughout all the earth. Rom. ix. 17. His deſign in making the Jews monuments of his juſt diſpleaſure was, that they might in due time be brought to fear his name, and be made recipients of his mercy,

mercy. Deut. xxviii. 58. Ezek. chap. xvi. May it not be concluded he hath the same end in view in all similar cases, seeing he doth not afflict willingly, nor grieve the children of men? Lam. iii. 33.

X. The Apostle hath compared the *Most High* to a potter, who hath power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour. Rom. ix. 21. How will you reconcile that comparison with your views of election?

Author. I feel no difficulty here. No potter can have greater power over the clay, of the same mass, to make such different vessels as seemeth good to him, than God hath over the whole human race, to place them in such situations, and fit them for such purposes as seemeth good to him; but did you ever know or hear of a potter who, to display his power over a mass of clay, formed a part of it into vessels of the most curious workmanship, calculated for the most useful purposes, and of the other part formed such vessels as could never become either useful or ornamental, but were fit only to be dashed in pieces, or remain useless lumber, a lasting monument of the caprice or incapacity of the artificer? Would not you think such a potter a very foolish man? If we knew of such a potter, would it not be most absurd to compare the only wise God to such a foolish and capricious man? Every skilful potter will form every part of his clay into some useful vessel, if he be capable of doing it, and surely though a mortal may fail in his ends of utility, for want of skill and ability, the infinitely wise and powerful God cannot.

X. How then will you explain the matter?

Author. The Apostle referred to the power of the potter over the clay, in answer to a question which he supposed an objector to his reasoning in the preceding part of the chapter would ask, and to shew more fully the propriety of that reasoning. Hath the potter power over the clay, of the same mass to form different kinds of vessels, some for what men call honourable, and some for what they call dishonourable uses, but all for some use; and shall it not be admitted that God hath the same power over his creatures, of the same family, the descendants of Abram, to make more or less honourable nations, as the Israelites the Ishmaelites, and the Edomites: to make Israel a peculiar vessel, which he would fill with his glory, while Moab was his wash-pot, and he cast his shoe over Edom: Psalm lx. 8. What could deprive him

of the power of manifeſting his diſcriminating mercy to Iſrael, of making them a veſſel of that mercy, while he made the Edomites, for their ſins, a veſſel of diſhonour? Mal. i, 4. What inconſiſtency was there in his making Pharoah, who had fitted himſelf for deſtruction, a diſhonourable veſſel, by bringing his plagues and judgments upon him, while he made Iſrael a veſſel of mercy, by his merciful interpoſition for their deliverance, and of honour, by raiſing them to the moſt honourable ſtation among the nations? Something like this I underſtand to be the Apoſtle's deſign, in the compariſon we have noticed, and to ſhew the Jews that the ſame power which had raiſed them to ſuch high honour, could reduce them to the moſt diſhonourable ſituation among the nations, while thoſe who were called by the Goſpel ſhould, as veſſels of mercy, become recipients of honour and glory.

Not being able to compreſs the whole of my dialogue into this letter, I muſt reſerve what further remains reſpecting the potter and clay, and the part between Z. and the *Author*, to another, and remain your's in the love of Chriſt.

Wiſbeach, Nov. 17, 1798. R. W.

CHRISTIANITY WAS INSTITUTED FOR THE SALVATION OF ALL.

THE principal truths thereof are very obvious and plain; they ſpeak the language of Nature, and all Nature is expreſſive of the ſenſe thereof. Whatever is within you, whatever is without you, cries aloud for a Saviour, for ſin hath been as the Mezentius of whom you read in Virgil, who bound the bodies of the dead to the perſons of the living. Thus it is that the ſin of fallen angels, and of fallen man, hath bound change and corruption, diſtemperature and death, to the elements, to vegetables, to animals, and even to the immortal image of God himſelf in the humanity; ſo ſhall all things cry out, with the Apoſtle, "Who ſhall deliver me from the body of this death?" So that all things cry out, with St. Peter, "Save, Lord, or I periſh!" Theſe are truths that all men, at ſome time, muſt feel throughout their exiſtence, whether they read them or not, and he alone who never experienced, nor ever ſhall experience frailty, error or ſickneſs, pain, anguiſh, or diſſolution, is exempt from our ſyſtem of ſalvation from ſin. But what ſort of a Saviour is it, for whom all things cry ſo loudly? Is it a dry moraliſt, a legiſlator

lator of bare external precepts, such as your wise philosopher required our Christ to be. No, my darling, no. The influence of the Redeemer of Nature must be as extensive as Nature herself. *Earl of Moreland*, vol. ii. p. 239.

Our God is as powerful as he is gracious and wise, to bring light out of darkness, and life out of death, and infinite and ever-during good out of the limited and short state of transitory evil.

As our spirits are the offspring of the Divine Spitit, we may justly presume them endued with like capacities.

RETURN OF THE JEWS TO THEIR OWN LAND.

IT is with pleasure we find, that the present conduct of Providence has roused the attention of some learned men among the Jews. They think the time of their return to their own country draws near. The dissolution of the temporal power of the Pope, has for these many centuries been deemed by the Jews a prelude to the end of their present dispersion. It is natural to suppose therefore, that the recent events which have taken place in Italy should claim the close observation of the thinking part of them. A Mr. *Levi*, an English Jew, has come forward to address his nation upon this important subject. He is a rooted unbeliever in Jesus of Nazareth, against whom he has all the prejudice and dislike which are common to the Jewish people; but he is a firm believer in the Old Testament, some of the prophecies of which, in relation to the present state and future return of his brethren, he professedly considers; and concludes the predictions of the prophets on these subjects are hastily fulfilling, and will very soon have their accomplishment. The well informed Christian will not think that Mr. *Levi* fully understands the prophecies of the Old Testament, but he will, no doubt, rejoice to see that the Jews begin at all to consider their own writings, and to feel their own state as a nation.

The following are the *conclusions* which Mr. L. comes to, as the result of his researches into the designs of Providence towards the literal children of Abraham:

1st. That God will, towards the end of the dispersion of Israel, take vengeance of the nations, by stirring them up to war with each other, in such a dreadful manner as the like hath never been yet seen; as also with plagues and pestilence, fire and brimstone, and horrible tempests from heaven.

2dly. That the vengeance which will be taken on Edom and Bofrah (which is Rome), will be far more dreadful than that taken on any of the other nations.

3dly. That the reſtoration, redemption, and ſalvation of Iſrael will then be complete and glorious.

4thly. That the deſcendants of the ten tribes, carried away captive by Shalmaneſer, King of Aſſyria, will then return.

5thly. That the future redemption will be entirely conformable to that of Egypt in every reſpect, the whole nation will be redeemed by the miniſtry of a great prophet; and the nations which hold them in ſubjection, or would prevent their return, will be utterly deſtroyed.

6thly. That God has appointed a certain and determinate time for the redemption of his people, which nothing can prevent from taking place.

7thly. That this redemption is not to take place till the Jews will be almoſt in a ſtate of deſpair of being ever redeemed.

8thly. That the Shechinah, or viſible ſymbol of the divine preſence, will be again reſtored, as alſo the ſpirit of prophecy.

9thly. That they who have apoſtatized, from fear or other cauſes, and have blended themſelves with other nations, will be reſtored to the communion of the Jewiſh church.

10thly. That a king of the lineage of David, and called by his name, will reign over the whole nation.

11thly. That after this redemption they will never go into captivity any more, neither they nor their poſterity for ever.

12thly. That the great majority of nations which ſhall be left, will acknowledge the unity of God, will ſerve and worſhip him, and will earneſtly deſire to be inſtructed in his law.

13thly. That peace will then take place on all the earth.

14thly. That about this period the reſurrection of the dead will take place.

We make make no remarks upon theſe *concluſions* of Mr. L. The Chriſtian ſtudent will find ſufficient matter for weighty and ſerious reflection upon the preſent *ſigns of the times*, and will heartily join with us in ſaying—"*Thy kingdom come, O Lord!*"

ON

ON OATHS.

To the Editor of the Universalist's Miscellany.

DEAR SIR,

AFTER the general corruption of Christianity during the middle ages, the reformation from Popery may be considered as the commencement of a new æra among the professors of the Gospel. From that period, new light has been breaking forth, and diffusing itself in the world; various denominations of professed Christians have arisen, and each denomination has, I apprehend, brought to light some truth which was before either neglected, perverted, or totally forgotten. Still I conceive there are many important discoveries yet to be made, manny hidden glories of Divine revelation yet to be brought to light, much ignorance and error to be removed from all religious societies, yea, even from the most enlightened and upright Christians: for I do not suppose there is at this day a single Church in the world completely free from error, either in faith or practice; and I conceive every denomination of Christians, at least at their first rise, to have been in possession of some truth which their contemporaries had overlooked. This being the case, would it be either just or prudent for any one party of Christians to conclude themselves the exclusive possessors of the whole truth, that whatever others maintain, contrary to their opinions, is undeserving of their notice and serious examination? Would it not be wiser for every one of us to examine, with the utmost impartiality, whatever men of any denomination may think they have discovered in the Sacred Volume, that we may improve by their researches, that we may prove all things, and hold fast that which is good? There are several things in which I think that very respectable body of men called *Quakers*, judge and act more consistently with the New Testament than other professors of Christianity. I shall mention one; it is their refusing to swear in any case whatever.

I may be mistaken, but to me the following passages appear to contain a strict prohibition of all oaths. Mat. v. 33—7. "Again, ye have heard that it had been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all: neither by Heaven, for it is GOD's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is

is the city of the Great King. Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one hair white or black. But let your communication be, Yea, yea; nay, nay: for whatſoever is more than theſe cometh of evil." James v. 12. "But above all things, my brethren, ſwear not, neither by Heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay nay, leſt ye fall into condemnation."

Do not the above paſſages in the moſt plain and poſitive manner forbid the uſe of oaths? If they do, is it not a plain conſequence, that all ſwearing is an unchriſtian practice, a violation of the laws of Chriſt? The general practice of profeſſed Chriſtians for ages can be no proof that ſuch practice is right, ſeeing corruption has for ages prevailed under the Chriſtian name. The refuſing to take oaths being attended with inconvenience and loſs cannot juſtify the taking of them, if all ſwearing be prohibited by Chriſt. The lawfulneſs of oaths under the Jewiſh œconomy will not render them lawful under the Chriſtian œconomy, unleſs they be authorized in the New Teſtament, for Chriſt is a complete legiſlator, and the prieſthood being changed, there is made of neceſſity a change alſo of the law. Heb. vii. 12.

If it be denied that all ſwearing is prohibited in the above paſſages, I would aſk what language ſtronger or more pointed could be made uſe of to expreſs ſuch prohibition, than "Swear not at all."—"Neither by any other oath?" If it be contended that it is only profane, and what men call unneceſſary ſwearing that is forbidden, I would aſk, was profane and unneceſſary ſwearing allowed under the former diſpenſation? for ſuch ſwearing as was then allowed is now forbidden.

I ſhall be glad to have inſerted in your uſeful Miſcellany, theſe few remarks on *oaths*, that if I be wrong, ſome of your correſpondents may have an opportunity of convincing me of my miſtake; and that if I be right, truth may thereby be promoted. Truth is my object, and the man who can and will help me to a clearer view of it ſhall have my thanks.

I am, Dear Sir,

Sincerely your's, &c.

R. WRIGHT.

Wiſbeach, Oct. 6, 1798.

FURTHER

FURTHER THOUGHTS
ON THE RISE OF ANTICHRIST.

DEAR SIR,

THE Letter to a Profeſſor of Humanity at the Univerſity of Glaſgow, inſerted in your xxiſt Number, is, I think, a truly valuable communication; but the writer of that important article will excuſe my pointing out one miſtake, which, by ſome means or other, eſcaped him. He aſſerts that Phocas the Emperor proclaimed the Biſhop of Rome to be head of the Church, by the title of Univerſal Biſhop, in the year 532. Now it appears from hiſtory, that Phocas was firſt declared Emperor by the ſoldiers in the year 602, and that the title of Univerſal Biſhop was conferred by him afterwards. It does not appear to me, that the circumſtance of Phocus's giving the Biſhop of Rome the title of Univerſal, was of ſufficient conſequence to be reckoned the commencement of the 1260 prophetic years, during which the Beaſt ſhould reign; for, as *Echard* obſerves, "The Patriarchs of Conſtantinople had, for ſome ages before, been "diſtinguiſhed with the title of Oecumenic, or Biſhops Univerſal; and ſo likewiſe had the Biſhops of Rome, Alexandria, and ſome other Patriarchs." Nor was the title of Univerſal Biſhop ever acknowledged by profeſſed Chriſtians univerſally, and the concluſion of the 1260 years fully proves, that its commencement muſt be earlier than the reign of Phocas; for that they are actually concluded, I think no man, who has been attentive to the events of the preſent period, can doubt.

I think we are to look for the commencement of the abovementioned period in the reign of the Emperor Juſtinian, which commenced A. D. 527, and continued 38 years. "In which reign," the hiſtorian obſerves, "the Roman genius ſeemed once more to exalt her venerable head, and, like the returning ſpring, inſpired with freſh vigour the aged body of the Empire." In which reign many great revolutions took place, the foundation of the Papal power was completely laid; what was called hereſy and heretical churches, with the Governments which countenanced them, were overturned. According to *Mede*, the monarchy of the Franks was eſtabliſhed, by the complete deſtruction of the kingdom of the Burgundians in the year 526—to which if we add 1260 years, it will only leave two or three years for preparing

preparing the new ſcenes before the preſent age of revolution commenced. From the time that Juſtinian firſt publiſhed his code of laws, which became the foundation of the ſeveral ſyſtems of laws adopted in modern Europe, unto the time when the French declared a new ſyſtem, will be found about 1260 years. From the time that the Generals and armies of Juſtinian entered Italy, to eſtabliſh imperial and papal power there, to the time the French deſcended into that country like an overwhelming torrent, was about 1260 years. From the time that a King of the Franks buried alive in a well ſome of the Gaulic Princes, unto the ſhocking exit of Louis the Sixteenth, was alſo about 1260 years. In the reign of Juſtinian the ſchools of philoſophy were ſuppreſſed at Athens; the Conſulſhip at Rome aboliſhed, which took away the remaining ſhadow of Roman liberty, and every thing in religious matters carried on by force, according to the pleaſure of the Emperor. In the above reign the Turkiſh Empire began in Aſia. Theſe are ſome of the reaſons why I think the 1260 years began in the reign of Juſtinian.

I remain, dear Sir, affectionately your's, &c.

Hiſbeach, Oct. 8, 1798. R. W.

LETTER TO Mr. MARSOM.

To the Editor of the Univerſaliſt's Miſcellany.

Sir,

SOME time ago a friend to the Univerſal Reſtoration propoſed this difficulty to me, which he ſaid he could not ſurmount—"If men be puniſhed hereafter according to the demerit of their deeds, is not juſtice ſatisfied? But can the Almighty require two ſatisfactions for the ſame offence?" This I apprehend made Mr. Bradburn ſay, that we put hell-fire in the place of the blood of Chriſt. And Mr. Marſom affirms, that the doctrine of the Reſtoration was ſubverſive of the goſpel of Jeſus Chriſt. Another good friend hath informed us, "If a criminal ſuffer the whole of his ſentence here or elſewhere, his puniſhment in not being remitted, but the whole of it laid upon him; if afterwards he was reſtored to his native land, and placed in a *happy ſituation*, this would not *prove that* pardon hath interpoſed to prevent the full execution of his ſentence." But I hope it would prove that mercy hath interpoſed in placing him in an happy ſituation. As it appears to me that ſome friends, as well as opponents, have dark and confuſed

ſolid ideas concerning this particular; I have herewith ſent you a copy of a letter which was ſent to Mr. Marſom ſome time ago on this ſubject.

"Sir, in reading over Evans's ſketch of the ſeveral denominations, &c. I read "Of Mr. Marſom's publication there will be ſoon a ſecond edition with additions." I hope in your ſecond edition you will prove more ſatisfactorily how the Univerſal Reſtoration is a doctrine, "Inconſiſtent with itſelf and ſubverſive of the goſpel of Jeſus Chriſt." It is true, Mr. Wincheſter hath ſaid, "There is no remedy that can prevent their (the impenitent) experiencing the conſequence of their crimes, and ſuffering the juſt judgment which ſhall be inflicted on them according to their different deſerts." To this you reply, "What advantage will they derive from Jeſus Chriſt who ſuffer the whole puniſhment due to their crimes? The idea is abſurd in its nature, the man who is puniſhed according to his deſerts aſks no forgiveneſs, he wants none, he cannot be the ſubject of it." I admit the man that hath ſuffered a puniſhment according to his deſerts will be humbled by it, and made willing to accept of mercy. But you ſay, "Can their deliverance be aſcribed to the merits and blood of Jeſus?" Moſt ſurely it can. It is mercy that delivers, not juſtice, meer juſtice though it were ſatisfied, admits of no unmerited favours. Man could have had no claim on Heaven had he never offended, but being found a ſinner, impartial juſtice cannot confer favours on the offender without merit; therefore without a claim in the meritorious blood of the Lamb, none of Adam's fallen race can ever enjoy Heaven.

For inſtance, here is a common ſoldier hath incurred the diſpleaſure of his general, for which he is condemned to ſuffer five hundred laſhes, being the juſt demerit of his crimes. But have his ſufferings merited any favours from his General? Nevertheleſs, though not meritorious, were they not given to reduce him to obedience? Agreeable to this, Mr. Wincheſter ſaith, "*That* puniſhment is unworthy of God which hath not the reformation and ſubjection of rebels for its end." But you ſay, "If puniſhment hath this effect they will be ſaved by it; and not through the merits and blood of Jeſus." *Hath this effect!* What effect? To humble and reform is not meritorious; and I have already ſhown that there is no going to Heaven without *merit*; and you have informed us, "It is not in the nature of pain and miſery to bring conviction to the mind, or enlighten the

underſtanding, or produce faith. All the tortures of the inquiſition were unable to effect it *" Puniſhment alone I admit is as much unable to effect this as the meer axe of itſelf can lower the head of the cedar; but when in the hands of the ſkilful wood-man, how ſoon will it bring to the ground the ſtouteſt oak in the foreſt? And is not puniſhment when managed by the arm of Almighty power, wiſdom, and goodneſs, ſufficienct to humble and ſubdue the pride of man? All mankind hath ſinned and broken God's laws, juſtice requires ſatisfaction †. Jeſus Chriſt hath not only paid the debt, but purchaſed the reward by price; but will reſtore by power—i. e. They ſhall be made *willing*‡—(not meritorious) in the day of his power.

J. WEAVER.

N. B. This Letter Mr. Marſom ſays he did not receive, nor can he tell there is ſuch a perſon in exiſtence as the writer, tho' he hath read concerning him in Mr. Cue's anſwer to him. I have written to him ſince, but he remains ſtill inacceſſible.

HETERODOX DIFFICULTIES.

To the Editor of the Univerſaliſt's Miſcellany.

SIR,

NOTWITHSTANDING the chriſtian world is divided into many differing ſects and parties, both in forms or modes of worſhip, and articles of faith, yet every party profeſſes to have received his light either from the Spirit, or the Scriptures, or both: and generally are very confident that they have the truth, and only the truth on their ſide; and each party generally conſider and treat each other as heretics. But if the Spirit, and the Scriptures do really authorize and ſupport every party in every thing they profeſs to be taught by them, then both the Spirit, and the

* The tortures of the inquiſition were unjuſt and wicked puniſhments, and therefore could not bring conviction to innocent ſuffering perſons; but, who in his ſenſes, will infer from hence, that the juſt and equitable puniſhments of God upon ſinners, will not bring conviction to their minds, and humble them under a ſenſe of their guilt? Editor.

† Thoſe who hold with the doctrine of *ſatisfaction* for ſin, can find no difficulty in admitting the doctrine of the *reſtoration*; for whatever juſtice demanded, Chriſt hath given; but the puniſhment of ſinners is not intended as a ſatisfaction to juſtice; but as a mean to ſubdue, and humble the tranſgreſſor, that ſo he may be *reconciled* by the blood of the croſs. *E.*

‡ i. e. Willing to accept of pardon by faith only.

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Scriptures muſt teach irreconcileable inconſiſtencies, and at once prove themſelves not of divine authority—but if the Scriptures and the Spirit teach one uniform conſiſtency of truth—then it is moſt evident that there is a very great defect amongſt profeſſors of chriſtianity who differ ſo very widely from, and are ſo very unfriendly towards each other; and if I may be permitted to offer my weak judgment upon ſo important a concern as that of chriſtianity, I am inclined to think, (but I only offer it as my opinion) that no one ſect or party has all truth, and only truth on his ſide; but that every ſect and party has ſome truth on their part; and were it poſſible to abſtract out of every party what is real truth and bring it together as it were into one focus, we ſhould then behold a glorious uniform conſiſtent plan of chriſtianity, worthy of its author, and worthy of every man's acceptance; and which I believe the moſt rigid deiſt would no longer ſtand out againſt, for want of proper evidence. I have obſerved that when a perſon has been led to embrace the abovementioned views, that the natural conſequence has been, that of chriſtian love and forbearance, toward thoſe that differ from him; but ſuch are generally excluded the ſocieties to which they reſpectively belong, as renouncers of the faith, though perhaps in fact, they only renounced that, which is no part of the faith. And as the diſputes amongſt chriſtians (ſo called) cannot be reſpecting the authenticity of the ſcriptures, therefore diſputes muſt ariſe from the comments upon, and the concluſions each other draws from ſome paſſage or paſſages of ſcripture. Now as I do not think myſelf authoriſed to force my own comment of ſcripture upon another perſon, as an infallible truth, ſo neither do I think myſelf bound to believe another's comment on it, if I think it is attended with inconſiſtencies, and wanting in rationality; and if any perſon can make it fairly appear that any part of the ſcriptures do teach any thing contrary to rationality, and one thing inconſiſtent with another; neither in that caſe do I conceive myſelf bound to believe them to be of divine authority, but muſt conclude them to be the invention of man, fathering them upon God; but if the ſcriptures will bear the ſtricteſt ſcrutiny, and the moſt impartial inveſtigation, then men's comments upon them may fall to the ground, without any diſgrace to the ſcriptures, and in that caſe no perſon I think has a right to condemn his brother, for not receiving his comment upon them. And is it not clear that all envy towards,

and cenſure of each other, come from this quarter only.—This, Sir, leads me to the principal thing in my letter that I intended namely, to beg as a favour, if any of your correſpondents would publiſh through your Miſcellany a conciſe treatiſe on the work, and office of the Spirit of God, in the faculties of man, endeavouring to ſhew in a plain, ſcriptural, rational, and conſiſtent manner, wherein, and what in, does his office conſiſt in the great buſineſs of man's ſalvation; as I cannot ſay I am ſatisfied with the views profeſſors in general have of the ſubject; for though I believe the Scriptures ſpeak of the work of the Spirit, yet I cannot believe what all men ſay upon it.

I have heard ſome preachers aſſert from the pulpit, that man's underſtanding is ſo totally darkened through the fall of Adam that he cannot know or underſtand his own ſtate and condition, as a fallen creature, or any thing of his recovery by Jeſus Chriſt; neither can he think a good thought, or perform a good action, without the influence of the Holy Spirit, and that this influence is confined to the Elect (ſo called) and is irreſiſtible on the part of man. I am not going to deny this propoſition, which is aſſerted with ſo much confidence, but I would wiſh thoſe that eſpouſe this ſentiment to reconcile it with the following difficulties. 1ſt. If this ſtatement of the Spirit is a fact, and ſupported by Scripture, how is a man blameable for his ignorance of himſelf, as a ſinner, and of God as a ſaviour, ſeeing he is left without the means of information? Paul declares there were ſome, in his day, that were ignorant of God, but did Paul juſtify their ignorance? No.—"I ſpeak this to your ſhame," ſays St. Paul: and alſo, with what propriety could Paul ſpeak of Chriſt being revealed from Heaven in flaming fire, to take vengeance on them that know not God, nor obey the Goſpel? And, 2dly, If man can neither think a good thought, or perform a good action, previous to the Spirit's operation, and God does actually with-hold it from any muſt not the actions of ſuch people proceed from fatal neceſſity? And if ſo, can it be ſaid that ſuch perſons poſſeſs either virtue or vice? For what a man does, or is, from neceſſity, I cannot perceive that there can be either praiſe or blame. And with what propriety can ſuch preacher exhort their hearers (as it is very common for them to do ſo) to pray for the Spirit, when in the ſame ſermon they will tell us that a man cannot know his need of the Spirit, till the Spirit has revealed it unto him?

Again, there are others who equally affirm man's incapability

bility without the Spirit's operation, and say it is the privilege of all mankind, and would become effectual in all for the purposes for which it is designed, if man did not resist those operations, and make them ineffectual by his neglect, or abuse of it. Now, again, I do not deny the proposition, yet with me it is attended with difficulties; for in this case the efficacy of the Spirit's operations must depend upon the power and free agency of man, and not upon the power of God; and where its operations are defeated, the power and free agency of man is visibly greater than the power of the spirit; and also, where the operations of the spirit prove effectual in any person, must we not also ascribe this to the superior power and goodness of the creature? And therefore, whatever difference there is between one person and another, by the operations of the Spirit, that difference must begin with and originate from the creature, and therefore man must begin the work, yea the carrying it on and compleating it must depend upon the power and free agency of man; and in such a case, I think the spirit will come in for a very small share of either glory or power.

These, Sir are some of my thoughts upon the subject; and my reasons for the above request. If they should be thought worthy of a place in your Miscellany, they are at your service; and if any of your Readers can make it appear that my objections to the abovementioned views of the work of the Spirit are not well founded, I shall suffer no loss by having them exposed; it may be the occasion, perhaps, of making me wiser by their instructions. Perhaps some may conclude that I deny the work of the Spirit, from what I have written; but as I am accustomed to be charged with a denial of many things which I do most firmly believe (only because I cannot believe them, or receive them exactly in their way) I am under no alarm on that head. I remain, Sir, a well-wisher to truth and goodness,

Your's affectionately,

October 3d, 1798. HETERODOX.

REVIVAL OF PRIMITIVE LOVE FEASTS.

See page 310.

"I Care not how *much* you hear of my *public* charities, nor how *little* you hear of my *private* ones;" said Candidus, when Grypus reproved him for being publicly generous to the

the poor, and insinuated that he was deficient in private liberality. This is a truly Christian and manly sentiment, and in perfect unison with the commands of him who said, "When thou makest a dinner or a supper, do not invite thy *rich* friends, nor brethren, nor kinsmen, nor neighbours; lest they should invite thee again, and a recompence be made thee. But when thou makest a feast, invite the *poor*, &c. and thou will be recompenced at the resurrection of the just." And who also said, "When thou doest thine alms, let not thy left hand know what thy right hand doth; that thine alms may be in secret; and thy Father who seeth in secret will reward thee openly."

Let private charity then be as private as possible, but public acts of liberality ought to be made known, as an example to others. On this principle I proceed, when I thus publicly tell all my friends, in town and country, of the happy success of the article *Love Feasts*, mentioned in our last number. I there related the conduct of the Sussex Widow, and said, "I should be happy to see such Love Feasts among my friends in London." On visiting a family of my friends a few days afterwards, the subject came up in conversation. The master of the family said, "I am willing to begin the practice, and will give a good round of beef." His wife said, "I will give garden stuff." The son said, "I will give bread." Two of the daughters said, "We will give plumb-pudding." The wife, in addition to garden stuff, said, "Beer will be wanted, get what is convenient, and I will pay for it." I was pleased at my heart to see their readiness in so good a work. I immediately invited the poor of the *Church*, and a cheerful meal was made by them in the Vestry of Parliament-Court Chapel, on Lord's-Day, the 18th of November. Betwixt thirty and forty of the poor brethren and sisters were at dinner. I presided at the table, and carved for the guests, and some of our young brethren and sisters waited at table with apparent pleasure. Pious conversation, singing, and prayer, attended the feast; and the broken victuals were afterwards distributed among the most necessitous of the poor."

I meant to say to others of my friends, "Go ye, and do likewise." But I have no need to use that exhortation; for several have applied to me, that it may be their turn to give the next feast. I hope we shall have one every fortnight, if not every week; but every week is my wish. Now I am talking,

talking, I will even tell of the bounty of others of my friends. We wanted knives, forks, plates, dishes, table-cloth, &c. &c. Well, one friend gave three dozen knives and forks, with a pair of carvers; another has offered three dozen of plates against the next feast; another *female* friend has promised a table-cloth. *Dishes* are yet wanting. Thus far it is well. But it may still be better. If we should have such a feast every Lord's-Day, yet it would not amount to a *primitive* Love Feast.

In a primitive Love Feast, every member of the Church, according to his opportunity, should partake with his brethren, whether rich or poor. The designs of such a feast are to cultivate mutual knowledge, friendship, and care for each other; to testify that all are brethren of the same family, where the poor and the rich partake together, as upon a level in the *fellowship of the Gospel.* The warrant for such a feast is the same as that for observing the Lord's-Day, namely, the practice of the apostolic Churches. See 1 Cor. xi. 20—21. 2 Pet. ii. 13. Jude xii. And herein the example of Christ would be followed, who frequently ate with his disciples, even after his resurrection.

The want of knowledge of each other among Church members is a very serious evil. The fellowship of the Gospel cannot be preserved where Christians are ignorant of each other; the wants of the poor cannot be known, nor the spiritual trials of the brethren noticed as they ought. Hence the poor of the Church pine in secret want; scandalous offences happen in the lives of others, unknown to the Church, and the truth is evil spoken of through it; also many members are lost in the world for want of care. That this is the case in London, I know by sad experience; nor do I know a remedy adequate to the evil, except the revival of *primitive* Love Feasts. I know there are difficulties in the way of this apostolic practice; the ignorance of some, and the pride and covetousness of others, will oppose it; but the simple hearted Christian—whose business it is to believe and obey the truth —will come into it: and I am happy in knowing that a great majority of my friends are of this last description. If there were even but a dozen brethren who would thus unite and persevere in the practice, I have no doubt but that the stedfastness of their faith and order would have the happiest effect upon such who may as yet be uninformed; but I am thankful to the Father of Mercies that there are already, at

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Parliament-Court, about an hundred persons who are ready for such an union. I have hope, therefore, of living to see primitive Christianity—in its doctrines, precepts, practices, and discipline—revived among the Universalists.

Nov. 24, 1798. WM. VIDLER.

ON ATONEMENT AND PARDON,

IN ANSWER TO QUERIES, PAGE 312.

MR. EDITOR,

IN reading your last Miscellany my attention was particularly drawn to some of the most important questions which were ever proposed. In introducing which your worthy correspondent justly observes, "That though the doctrines "of the Bible are all plain and easy, yet are they much cor- "rupted by the false glosses of men. Some of those doc- "trines need more investigation than I am able to give, "and not finding them so well explained as might be ex- "pected by authors, I wish, if you think proper, an answer "to these questions from some of your Correspondents "through the medium of your Miscellany, viz. the follow- "ing: The doctrine of Atonement and the doctrine of the "Divine Pardon, *i. e.* What is the Scripture account of the "expiatory sacrifice of the death of Christ, so as not to di- "minish the fulness and freeness of Divine Pardon; and the "Scripture account of pardon, so as not to take away or "injure the intention, efficacy, and value of that great sa- "crifice made by Christ in his death? A fair, short, and "scriptural answer to these enquiries, to myself, and I "think, many others, will be a means of understanding the "Bible better on those grand subjects, &c."

It appears to me there is but one possible way that this friend to truth can receive a clear and decisive solution to his queries, which is not by referring these grand subjects to any of your Correspondents, but to seek for an explanation of them *immediately* from Moses and the Prophets, Jesus Christ and his Apostles. To *these*, and *these only*, who are capable of resolving all his difficulties, must he appeal, if he wishes to escape those strong delusions of false prophets which abound in these perilous times, and which, if it were possible, would deceive the very elect. In the first place, if he ask Moses, "What are the doctrines of Atonement and Divine Pardon?"

Pardon?" he will inform him the former was a vicarious ſacrifice to be offered up inſtead of the delinquent, which, if done according to the Divine command, free forgiveneſs was to be extended to the offerer. Lev. i. 4, and iv. 20. The prieſt ſhall make an atonement for them, and it ſhall be forgiven them. Ver 26 "The prieſt ſhall make atonement "ment for him, and it ſhall be forgiven him. If any man "of you bring an offering to the Lord, a male without ble-"miſh, he ſhall put his hand upon the head of the burnt-"offering; and it ſhall be accepted for him (*i. e.* inſtead of "him) to make atonement for him, &c." Indeed, by attending to Moſes, he will be informed, that "almoſt all things are by the law purged with blood; and without ſhedding of blood is no remiſſion; and he was likewiſe charged by Jehovah never to number the people till they were ranſomed by a price paid by each one for his ſoul, to prevent their deſtruction by peſtilence, &c." Exod. xxx. 15. This divine precept being not obſerved by David, expoſed his kingdom to an awful viſitation, when he commanded Joab to number Iſrael and Judah. 2 Sam. xxiv. 15. "So the Lord ſent a peſtilence upon Iſrael, from morning even unto the time appointed: and there died of the people, from Dan even to Beer-ſheba, ſeventy thouſand men, &c." But, perhaps, your worthy Correſpondent will reply, "Why am I to be ſent to Moſes for a Scripture account of the expiatory ſacrifice of the death of Chriſt?" The moſt deciſive anſwer to this queſtion muſt come from him who is the *way*, the *truth*, and the *life*. John v. 46. "For had ye believed Moſes ye would have believed me: for he wrote of (or concerning) me." If he ſhould ſtill enquire where it is written? The ſame Divine Teacher will direct him to the firſt chapter of Geneſis, "In the beginning (Gr. κεφαλις) of the book it is written of or concerning me." Pſal. xl. 7, comp. with Luke xxiv. 26. where he declares that he was bound to ſuffer, &c. "Ought not Chriſt to have ſuffered theſe things, viz. to be condemned to death and crucified. Ver. 27. "And beginning at Moſes and all the Prophets, he expounded unto them in all the Scriptures the things concerning himſelf." If therefore an infallible expoſition of the writings of Moſes and the Prophets is ſought after, here it is to be found. "For all the Prophets and the Law propheſied until John." Matt. xi. 13. See this remarkably verified in Abraham and John, the former foretold that "God would provide himſelf a lamb for a burnt-offering." (Gen. xxii. 8.) And

the latter points to him saying, "Behold the Lamb of God which taketh (or beareth) away the sin of the world." (John i. 29.) If Eve said, "The serpent (the evil spirit) beguiled (puffed) me up (with vain imaginations) and I did eat." John declared the Lamb of God would expel all the poison thereof by immersing his followers with the Holy Ghost and with fire. Thus if the Apostle is to be credited, "The law was our school-master to bring us unto Christ, that we might be justified by faith, but after that faith is come we are no longer under a school-master. Now it is of the last importance to every one professing Christianity to attend to the lessons of this school-master, for that Christianity (so called) which is not taught by the Law and the Prophets is not the *Gospel*, it is another Gospel, *i. e.* a spurious or counterfeit Gospel. Under the Law the Gospel in all its branches is allegorized and divided into different lessons. Luke xxiv. 44. Gal. iv. 24. Therefore while we are seeking for instruction in the Law and the Prophets by the exposition of the Apostles, we shall be sure of avoiding any possible mistake upon that great subject, because their language consisted in "saying none other things than those which the Prophets and Moses did say should come: that Christ should suffer and that he should be the first that should rise from the dead, and should shew light unto the people and unto the Gentiles. Acts xxvi. ver. 22. and xxiv. 14. "After the way which they call heresy (*i. e.* choice or whim of my own fancy) so worship I the God of my fathers; believing all things which are written in the Law and the Prophets, &c." We must therefore conclude from these premises, that *attending* to the *Law* was *learning Christ*; that *doing the law* was exhibiting *Christ* before God; that Christ was the end of the Law towards God and towards man; and that the disposition displayed in the Father by the types was *good-will towards men*; and that displayed by *man*, abhorrence of those sins which exposed Christ to the death of the cross, repentance or renovation towards God; gratitude and love *to Him, who washed us from our sins in his own blood.* Rev. i. 5.

If a schoolmaster was to teach the art of fortification from *models* or *maps*, surely attending to him would be learning fortification, and *doing* what he taught would be exhibiting a *regular fortification to* another *in favour of* ourselves. And this appointment of the *symbolic* law as a schoolmaster, to bring us unto Christ was well adapted by divine wisdom to the Jewish œconomy as a light shining in a dark place,

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it was inſtruction given through the medium of the ſenſes. Their religion was therefore by *ſymbolic* repreſentations brought under the cognizance of their ſenſe. A mirror was made which faithfully reflected its concernments; herein they *ſaw* though *darkly*, and *in part*, and had evidence before their eyes, of the things they were to believe in, and to hope for, and as to the diſpenſation in ſome reſpects it was like the preſent, wherein not only nothing leſs than this *ſenſible* evidence would go down, but this alſo was frequently *overlooked:* men took upon them as they do now, in direct oppoſition to the firſt and ſecond commandments, to make gods for themſelves, and *terms* and modes of ſalvation, &c. for themſelves.

Sacrifices *of neceſſity* imply the temple and its appurtenances, and the offerers and their diſpoſitions; and not only the *greateſt* part but *all* the ſymbols; becauſe as *Chriſt* the great ſacrifice is the *end* of the law and the whole of it, ſo the *Levitical* ſacrifice was the *typical* end of the law, whereto all its *commandments* or ſtatutes referred, and wherein all its curſes centered: conſequently then it is abſolutely neceſſary for us to know the meaning of *all* the ſymbols, in order to conceive properly of the *nature* and *end* of *ſacrifice* in *every* requeſt under the law, as the right conception of this muſt be previous to our forming a right judgment of Chriſt's ſacrifice in every reſpect. For Paul ſays, Rom. xv. 4. "*Whatſoever things were written aforetime were written for our learning, that we might have hope.* In attending to the meaning and uſage of the *ſymbols* under the law, let us begin with an enquiry into the nature of ſacrifices. And let us begin with the ſacrifice of Abel. Gen. iv. 4. "Abel brought of the firſtlings of his flock and of the fat (i. e. the beſt) thereof. And the Lord had reſpect unto Abel and to his offerings, &c. which may be ſeen by turning to Lev. ix. 24. "And there came a fire out from before the Lord, and conſumed upon the altar the burnt-offering and the fat, &c. All *faith cometh by hearing, and hearing by the word of God.* Yet we read, Heb. xi. 4. By faith Abel offered a better or greater ſacrifice than Cain: therefore there was a preceding word of God to man whereon this faith was grounded. Now the word of God ſpeaks at all times *uniformly*; nor can we ſuppoſe, but that what is declared to be *the end* of ſacrifice, in *one* place was always *the end* of it. Chriſt then being called *the end* of the law. Rom. x. 4. He muſt neceſſarily have been the *end* of

ſacrifice *under* the law, *ſacrifice* being a *part* of the law: and if Chriſt was the end of ſacrifice *under* the law according to the *word of God*, then he was *before* the law was written, declared by the *word of God*, to be *the end* of ſacrifice *before* the law. Whence we have this inſtructing inference, that whenever ſacrifice was *properly* offered, let the occaſion have been *what* it will, it was offered with the view of *pleading* or *urging* a Chriſt crucified before *God*, to make prayer or praiſe acceptable, as we are won't to ſay, (according to Chriſt's direction) through Jeſus Chriſt. It certainly was offered, when *properly* offered with this view. Indeed Cain's offering was intended as an act of *homage* paid to God as the Maker, Owner, Ruler, and preſerver of all things, as if he held his inheritance from God by *ſome ſervice of his own:* for he brought not the *Lamb*, and pleaded not his title *under* the right of his Saviour. But God had not reſpect unto him and his offering, but *rejected* him, and we may maintain with confidence that one more inſtance of a ſacrifice cannot be produced before the law, which was not offered as a tender of Chriſt crucified, hence he is called, Rev. xiii. 8. *The Lamb ſlain from the foundation of the world.* Now how is this true, if he was not *ſlain* in his *figure?* Remember alſo that the Holy Spirit, to whoſe determination we who believe the Scriptures are bound to ſubmit, frequently ſpeaks of ſacrifice as a type of Chriſt, *our Paſſover, as ſacrificed for us.* The reaſoning in the epiſtle to the *Hebrews*, and 1 Cor. v. 7. is grounded upon its being ſo. Abraham *through faith* is ſaid to have offered his *ſon*, to whom the promiſe was, that *in Him All* the nations of the earth, (as well as his ſeed after the fleſh) ſhould be bleſſed. *Through faith Noah condemned the world, and became heir of the righteouſneſs* (of courſe a righteouſneſs of extraneous to the inheritor) *which is by faith. Through faith* Sarah *herſelf received ſtrength* (as the church does now.) *Through faith Jacob bleſſed his ſons*, and Moſes kept the paſſover; all before the law was written: ſo that I cannot conceive how the concluſion can be evaded, That ſacrifice properly offered was offered through faith in the thing ſignified by the Holy Ghoſt, Heb. ix. 8. unleſs it can be proved that *ſacrifice* means not the *ſame* thing in *one* place that it does in *another*, and was not always attended with the *ſame diſpoſitions* or *faith* in the offerer to make it acceptable. It will follow therefore that the tabernacle, and afterwards the temple was regarded as the reſidence of God upon earth (or among

among men) where his presence was signified; and therefore all approach to that must be believed to be an approach to God through Jesus Christ our Lord, of whose *body*, with *the fulness of the Godhead dwelling in him*, the temple wherein the *symbolical presence* of God dwelt, is declared to be a figure by Christ himself, John ii. 21. and when all the sacrifices are ordered to be brought to this sanctuary, and the *blood partly* to be sprinkled towards the *Divine Presence*, and *partly* poured out at the foot of the altar; no doubt can be made, but those sacrifices had respect unto God and unto the body of Christ, the *great* offering to be made by the *Great High-Priest*, and *to the blood of sprinkling* in this body.

(To be continued.)

Poetry.

To the Editor of the Universalist's Miscellany.

SIR,

If the following meet your approbation, by giving them a place in your next Number, you will oblige (among other of your friends),

Your humble servant,

NAUTICUS.

ON THE DEATH OF ONE VERY REMARKABLE FOR HIS EXCESS IN DRINKING.

BENEATH this stone Biberio's dust is laid,
Who drank his passing-cup, and reel'd to bed;
Death reach'd the bowl, and this prescription gave,
"Dose now thy senses sober in the grave."

Life paid the present *shot*; but, oh! the fears
When morn awakes him to his long arrears;
Charg'd with the revels of each former day!
For there's a *dreadful reck'ning* still to pay.

A BIRTH DAY THOUGHT, NOVEMBER 9TH, 1798.

TWENTY-two years your glass has run,
(Says *Time*) pray tell me what you've done?
"Done——done, alas! like other men——
"What I would never do again!"
Then wisdom learn from folly past,
Each hour approaches to your last;
Think what for ages must be thine!
When you have felt this scythe of mine.

My reason for sending the following is, I think it is somewhat similar to the reflections (of three women) on the fourth commandment, in a former number of your useful Miscellany, viz. the world was made in a mist.

EPIGRAM.

FRANK dangerous ill, was, by a sober friend,
Advised to think upon his latter end;
Repent, said he, before it is too late,
And wisely think upon a future state;
But *Frank* replied (instead of sighs and pray'rs),
"I ne'er concern my head with *State* affairs."

TO

TO MRS. BISHOP,

With a Pocket Looking-Glass, written by the late Rev. Mr. Bishop, Master of Merchant Taylors' School.

TO you, dear wife, (and all must grant
A wife's no common confidante,)
I dare my secret soul reveal,
Whate'er I think, whate'er I feel;
This verse for instance I design
To mark a female friend of mine,
Whom long with Passion's warmest glee
I've seen, and could for ever see.
But hear me first describe the dame,
If candour then can blame me—blame.
I've seen her charm, at forty, more
Than half her sex at twenty-four;
Seen her, with equal pow'r and ease,
Draw right to rule, from will to please;
Seen her so frankly give, and spare
At once, with so discreet a care,
As if her sense, and her's alone,
Could limit bounty like her own;
Seen her, in Nature's simplest guise,
Above arts, airs, and fashions rise;
And when her peers she had surpass'd,
Improve upon herself at last;
Seen her, in short, in ev'ry part,
Discernment, temper, figure, heart,
So perfect, that till Heav'n remove her,
I must admire her, court her, love her!
Mostly I speak the things I mean;
So rare a woman I have seen,
And send this honest glass, that you,
Whene'er you please, may see her too.

An Attempt to paraphrase Part of

SOLOMON'S SONG.

Chap. ii. *Verse* 10. 13.

RISE, my love, and come away,
What doth here prolong thy stay?
What that's pleasant canst thou spy?
What can here delight thine eye?

Winter's colds are gone and o'er,
Chilling rains descend no more;
Clouds and storms no more are seen,
All is pleasant, blooming, green.

Foster'd by the new-born year,
Flow'rs upon the earth appear;
Nature, o'er Judea's fields,
Ev'ry spicey odour yields,
And her feather'd songsters' fill
Ev'ry valley, grove, and hill,
With the music of their throats,
With their all-enchanting notes.

Philomel, amidst the boughs,
Now repeats his tender vows;
And the dove, with love elate,
Cooing with his constant mate,
Hies him to Judea's plains,
Telling there his artless strains.

Now the fig-tree and the vine
Both their fragrances combine,
And diffuse a sweeter smell,
Sweeter far than tongue can tell.

O'er the flow'ry mantled heath,
Where the roes in quiet breathe,
Zephyrs shall, with fragrant air,
Fan the bosom of my fair.

O then, rise, and come away,
Joys like these refuse delay.

THE HAPPINESS OF MARRIAGE.

THRICE happy state of placid ease,
Where doubts no more molest;
Where tranquil joys the time engage,
And sooth the wedded breast.

When hearts in silken fetters bound,
By warm affection move;
Outfly stern Duty's irksome pace,
And think and act by Love.

My God, who taught my heart to feel
This pure celestial fire,
Has fixed my happiness at home,
And bounds my chief desire.

O lost to happiness and life,
Who thinks the marriage chain
Is only link'd with briars and thorns,
And thick beset with pain.

Know here unnumber'd sweets a-bound,
And dear engaging ties,
Which lull the sense of mortal cares,
And wake to extacies.

Thro' every scene of varied life,
Let warm affection guide;
And age itself increase our love,
More fond as longer tried.

MONTHLY

MONTHLY OCCURRENCES.

October 27.

ACCORDING to the Vienna Court Gazette of the 6th inſt. the Ruſſian and Turkiſh fleets formed a junction on the 20th ult. and ſoon after ſet ſail for the Archipelago.

29. This morning the Paris Journals to the 23d of October were received in town. Several of them are filled with official letters from Buonaparte, the laſt of which is dated Auguſt the 13th. By theſe it appears he has had three different engagements with the Beys in Egypt, in each of which he has been ſucceſsful, moſt places of importance in Egypt have fell into his hands; and notwithſtanding the defeat of the French fleet, he ſpeaks with very great confidence of his ability to maintain himſelf in that country.

31. Letters received yeſterday from Yarmouth, brought intelligence of a Dutch frigate having been taken by the Sirius frigate of 36 guns, Captain R. King, northward of the Texel, with 200 troops on board. Not a ſhot was fired by the Dutchman. The Engliſh frigate was in purſuit of a ſecond, which accounts received ſince, ſtate to have been likewiſe captured.

Nov. 1. The iſland of St. Pierre, near Sardinia, has been lately invaded by a body of Tuniſians. Upwards of 2000 perſons were killed; 200 women, and the ſame number of men, together with an immenſe quantity of valuable effects were carried off. The reſidencies of the Engliſh and French Conſuls were the only houſes that eſcaped pillage.

3. Several decrees, which have lately been iſſued by the Spaniſh Government, relative to the finances, have created a conſiderable degree of uneaſineſs and diſcontent, which have been encreaſed by the augmentation in the price of the nececeſſaries of life.

4. By accounts from Dublin, it appears that another French ſquadron has been off the Iriſh coaſt, with troops, to revive the rebellion; it conſiſted of ſeven or eight large frigates, and approached Killala Bay, on the morning of the 27th of October. Two gentlemen of that town, ſuppoſing them to be Engliſh, went on board, and were detained. The frigates ſoon after ſtood away to the northward. Accounts, ſince received from France, ſtate them to be ſafely returned to a French port.

10. The Vienna Court Gazette of the 24th of October, contains an account of a furious aſſault made on Widdin by the Turks. The Pachas who conducted it appeared at firſt to have the advantage, and forced ſome of the trenches; but having advanced to ſome mines, which Paſſwan Oglou had prepared, they were ſprung, and a terrible ſlaughter made, between two and three thouſand were killed or deſperately wounded; and ſo great was the terror of the Turks, that the army could not be again collected, and brought to act for three days. This is the thirty-firſt aſſault made by the Turks on Widdin.

12. A very ſerious inſurrection has broke out in the Netherlands, in conſequence of the irregularities and impoſitions of the French, many battles have taken place between the French and inſurgents, with various ſucceſs, and in all probability it will coſt the French a long time and many men before they will entirely quell it.

14. A ſecond Ruſſian ſquadron, comprising 20 ſail of the line and 30 gallies, having on board 8000 troops, was, according to advices from Bremen of the 24th ult. about to paſs the Dardanelles, to be employed on the coaſt of Italy.

15. The Court of Berlin has lately manifeſted conſiderable alarm at the ſpirit which ſeems to prevail through-

out

out its new acquisitions in Poland. Several Poles, *suspected* of patriotic regrets for the destruction of their country, have been arrested at Warsaw, and brought prisoners to the citadel of Magdeburg.

16. Holt, the famous leader of the Wicklow rebels, has surrendered himself to the Irish Government.

13. By the Hamburgh Mail which arrived on Saturday, journals and letters have been received to the 9th inst. and from them it appears, that both Austria and France are preparing for war. They both seem to consider it as inevitable, and both seem to pause on the brink of the precipice. Switzerland and Naples are the two points to which we must look, if we wish to calculate its probability. The Helvetic Directory durst not assume a warlike tone, without the consent of its masters at Paris, and the King of Naples would most certainly not venture to make a parade of his hostility to France, without a perfect reliance on the protection of the Emperor. The military preparations of his Sicilian Majesty are continued with incessant and undisguised activity, and the Helvetic Directory speak openly of immediate war, and prepare to call out their forces. The Grison Democrats had, on the 13th of October, transmitted an address to the French Directory, claiming its protection, or, in other words, inviting the invasion and conquest of their country. A measure which probably hastened the entrance of the Austrian troops, and the conclusion of an offensive and defensive alliance, which was signed at Coire, on the 19th, by M. D. Suffenberg, and the Deputies of the Rhoetian Leagues. These, and other circumstances too numerous to mention in this place, appear to be unambiguous symptoms of a certain and speedy renewal of hostilities.

28. The French Directory having declared they will treat as pirates all subjects of neutral countries found on board British ships of war, the King of England has ordered it to be made known to the French Commissary, that if such a declaration is carried into effect, it is his Majesty's determination to exercise the most rigorous retaliation against the subjects of the French Republic, whom the chance of war has now placed, or may hereafter place at the K ng's disposal.

24. The island of St. Domingo, after having cost this country twenty millions of money, and 10,000 lives, has been totally abandoned.

26. The accounts lately received at Paris from Buonaparte, represent that General as in the most prosperous situation; he has defeated every force that has been sent against him, and was employed, when the last accounts left him, in training and disciplining a great number of the Arabs, who have joined him. The Turks will be little able to oppose him: besides Passwan Oglou, who has grown of late very formidable, they have now another domestic enemy to contend with, in the person of the Scheik Hajabi, whose movements on the banks of the Tigris and Euphrates, it is said, were connected with the expedition to Egypt. He has defeated the Pacha of Bagdad at the head of 50,000 men, and even threatens that city.

CORRESPONDENCE.

T. K. shall have his difficulty on Psalm xlix. 19. attended to. We know that Dr. Gill can give no light upon the subject.

W. Thomason's Question shall be noticed in due order.

Virtuous Love, &c. is received; but too late for this number.

THE

Univerſaliſt's Miſcellany

For DECEMBER, 1798.

DIALOGUE BETWIXT X, Z, AND MYSELF, ON ELECTION.

(Continued from page 334.)

DEAR SIR,

The following is the continuation of my Dialogue on Election; I requeſt the reader will be ſo kind as to read the former part of it again, before he peruſes what I now communicate.

X. BUT how will you prove that veſſels of wrath and diſhonour ſhall ever be reſtored to happineſs?

Author. If when a veſſel is marred in the hands of a potter he can form it again, and continue his work, until he hath completed it to his own mind, ſhall it be ſaid that *Jehovah* cannot do the ſame with his creatures, if they be marred under his hand in his diſpenſations towards them, and broken in pieces like a potter's veſſel? Cannot he form them again, continue his diſpenſations towards, and his operations upon them, until he has made them ſuch as he can rejoice in, pure and happy beings? Shall it be ſaid that GOD hath leſs power over his creatures than the potter hath over the clay? When the LORD commanded Jeremiah to go down to the potter's houſe, and the Prophet had there ſeen the veſſel which the potter made, marred in the artificer's hand, and formed again by him into another veſſel, as it ſeemed good to him to make it, the queſtion was aſked, "O houſe of Iſrael, cannot I do "with you as this potter, ſaith the LORD? Behold as the clay "is in the potter's hand, ſo are ye in mine hand, O houſe of "Iſrael." Jer. xviii. 6. If God can do thus with the houſe of Iſrael, cannot he do the ſame with all his creatures? The Apoſtle declares, not only that all things are of God, and thro' him,

him, but likewiſe that all things are to him, Rom. xi. 36. But how can all things be to him, unleſs all things be made ultimately to enjoy and praiſe him?

Z. I think you have ſufficiently anſwered the enquiries of X.; but there is one which I beg leave to bring forward, which perhaps you will find more difficulty in anſwering. You will admit that God was as capable of manifeſting himſelf to the whole world, and of bleſſing all mankind, at the time when he called and bleſſed Abram, as he was of manifeſting himſelf to, and bleſſing that Patriarch. You will alſo admit that the *Moſt High* was as capable of giving the lively oracles to, and of eſtabliſhing his pure worſhip among, all the nations of the earth, as he was of giving thoſe oracles to, and of eſtabliſhing that worſhip among, the Jews. You will further admit that God did, at that very time, love all his creatures, yet you contend that he beſtowed great favours upon ſome, which he did not beſtow upon others. I aſk, therefore, how you will reconcile your ſtatement of the peculiar diſpenſations of divine grace with what you aſſert concerning the love of God to all his creatures? If he loved all, why did he not manifeſt himſelf to all at the ſame time? Why did he diſtinguiſh one nation with his favours, if he deſired that all nations ſhould be the recipients of his infinite goodneſs?

Author. I truſt I have, in the courſe of my letters, brought forward ſuch facts as fully ſubſtantiate the doctrine of God's peculiar and diſtinguiſhing grace; and that I have ſufficiently proved that the divine love, mercy, and grace extend to all mankind; now though there ſhould ſeem to us ſome difficulty in reconciling the doctrines of diſtinguiſhing and of univerſal favour, if we find full evidence of both in the Holy Scriptures, ought we on account of the ſuppoſed difficulty to reject either? Ought we not rather to conclude that, as both appear to be doctrines of revelation, they muſt perfectly agree; and that it is owing to the ignorance and weakneſs of our minds that we cannot perceive their perfect agreement? I hope the premiſes which I have laboured to eſtabliſh, will warrant the concluſion, that God hath in all caſes done that which is moſt calculated to produce the greateſt good to the whole creation, and if I ſhould not be able to ſolve every difficulty, you ought to impute it to my weakneſs and want of further knowledge, not to any defect in the premiſes themſelves, if they appear to be ſtrictly ſcriptural. Conſidering how limited our capacities are, it cannot be ſurpriſing that we ſhould not fully comprehend the plans of infinite wiſdom. Paul himſelf, when reaſoning upon the

depths

depths of the wiſdom and knowledge of God, diſplayed in his ways of Providence and grace, exclaimed, "O the depths!" —"How unſearchable are his judgments, and his ways paſt finding out!"

Z. I am not diſpoſed to controvert the truth of what you have now ſtated, being aware that we may imagine contradictions where none in reality exiſt: Yet I think when we cannot ſee the perfect agreement of any two propoſitions, we ought to enquire and examine until we diſcover their entire harmony: I am fully ſatisfied that there can be no contradiction in what God hath ſpoken, yet I ſhall be glad to hear what more you have to ſay in reply to my enquiry.

Author. I think I have already fully ſhewn, in my letters, that God's deſign in bleſſing a part, was, through them to make all mankind happy; but if this be not deemed ſufficient to remove from the *Moſt High* all charge of partiality and want of love to the reſt, I would aſk how you think it conſiſts with the infinite wiſdom and goodneſs of God, with his love to all his works, to have made them ſo various in their capacities, ſituations, and enjoyments; for a great diverſity muſt be diſcovered in this reſpect, if we begin with angels, principalities and powers, in heavenly places, and deſcend on the ſcale of being to the moſt diminutive inſects. All are not endowed with the ſame powers, placed in the ſame ſtations, favoured with the ſame enjoyments.

Z. As all the creatures in the univerſe are parts of one complete ſyſtem of beings, that vaſt variety which appears in their powers, ſtations, and enjoyments, from the brighteſt of the angelic hoſts, down to the meaneſt reptiles, may be conſidered as a varied diſplay of the infinite wiſdom, power, and goodneſs of God, diverſified throughout all his works, and exhibited in as many different points of view as there are different productions of the divine hand. Beſides, the variety which appears throughout the creation adds to the beauty thereof, as all the parts are proportioned with the niceſt ſymmetry, to conſtitute the moſt perfect and ſtupenduous whole; and every part endowed with thoſe powers, placed in that ſituation, and favoured with thoſe enjoyments, in the general ſyſtem, which may render them a bleſſing to the whole. But what has this to do with the ſubject before us?

Author. It may ſerve to illuſtrate the point we are diſcuſſing, for if the varied operations of the Sovereign Artificer of the univerſe, his forming ſome of his creatures with ſuperior powers, placing them in more exalted ſtations, bestowing upon

them higher enjoyments than others poſſeſs, be no way inconſiſtent with his unceaſing love to the whole univerſe of creatures, why ſhould it be thought inconſiſtent with the love of God to the whole race of man, for him to diſtinguiſh individuals with peculiar favours, for him to admit a degree of the ſame variety into the diſpenſations of his providence and grace which ſo manifeſtly appears in his works of creation? I would alſo aſk, do you not ſuppoſe God could have created all mankind at once, in full maturity, had it been his pleaſure, as he did Adam?

Z. Undoubted he could, had it been his good pleaſure.

Author. Then how will you make it appear that it was more conſiſtent with his infinite goodneſs to create one man and woman, and make them the progenitors of the whole human race, than it would have been for him to have created them all at once, in a ſtate of complete manhood?

Z. Had they been formed all at once by the mighty power of God, inſtead of being produced as they now are, by generation, there would not have been that near relation, cloſe connection, mutual dependance, and thoſe tender ties which now ſubſiſt; from which ariſe all the conjugal, paternal and maternal, fraternal and ſocial, affections; which give birth to ſuch a variety of endowments and tender feelings, which ſtimulate to ſo many kind offices, and lay the foundation of thoſe relative duties which are calculated for our improvement and felicity; by which mankind are united as one great family, and true ſelf-love and ſocial are made the ſame: Hence, I conclude, that the ſyſtem of procreation was more conſiſtent for infinite goodneſs to adopt, than that of the immediate creation of the whole human race would have been, becauſe better adapted to the progreſſive ſtate of man, and more calculated for his improvement and happineſs.

Author. And may not the ſame be ſaid of the diſpenſations of divine grace? If God had bleſſed all mankind at once, how could things have been carried forward in that progreſſive courſe which is ſo eminently calculated for the developement of all the divine perfections, and the gradual improvement of human beings, in virtue and happineſs? How could individuals have had that wide field opened before them, for the exerciſe of faith, patience, fortitude, condeſcenſion, ſympathy, compaſſion, and for uſefulneſs to others? God's deſign is to unite all in one body, by the bonds of mutual love; but can we conceive how this could be effected ſo well as by firſt bleſſing one, and then making him the inſtrument of bleſſing others, and ſo on,

until

until all are made happy? Thus, I conceive the plan which God hath adopted, of making the bestowment of peculiar favours subservient to the ends of universal benevolence, will be found, upon the strictest scrutiny, every way consistent with the universal love of God to his creatures.

You see, dear sir, I have not been able to compress into this letter, as I had fully proposed to do, all that I have to say on Election: the practical use and tendency of the statement I have given still remains to be noticed, I must therefore beg that you and your readers will indulge me once more, which will certainly conclude my remarks on this subject. Perhaps I may afterwards send you an appendix, in one or two letters, on *Reprobation*.——I remain, sincerely yours, in the bonds of the gospel,

R. W.

Wisbeach, Dec. 15, 1798.

[*To be continued.*]

NATURAL HISTORY.

(Continued from p. 326.)

WE continue our description of *Volcanoes*, from an account which Bishop Berkeley gives in Phil. Trans. vol. ii. p. 209. "In the year 1717, in the middle of April, with much difficulty I reached the top of Mount Vesuvius, in which I saw a vast aperture filled with smoke, which hindered me from seeing its depth and figure. I heard within that horrid gulph certain extraordinary sounds, which seemed to proceed from the bowels of the mountain, a sort of murmuring, sighing, dashing, sound; and between whiles a noise like that of thunder, or cannon, with a clattering like that of tiles falling from the tops of houses into the streets. Sometimes, as the wind changed, the smoke grew thinner, discovering a very ruddy flame, and the circumference of the crater streaked with red and several shades of yellow. After an hour's stay, the smoke, being moved by the wind, gave us a short or partial prospect of the great hollow; in the flat bottom of which I could discern two furnaces almost contiguous; that on the left seeming about three yards over, glowing with ruddy flame, and throwing up red-hot stones with an hideous noise, which, as they fell back, caused the clattering already taken notice of.

On

On May the 8th, in the morning, I afcended to the top of Vefuvius a fecond time, and found a different face of things. The fmoke afcending upright, gave a full profpect of the crater, which as I could judge, was about a mile in circumference, and an hundred yards deep. A conical mount had been formed, fince my laft viſit, in the middle of the bottom, which I could fee was formed by the ſtones thrown up and fallen back again into the crater. In this new hill remained the two furnaces already mentioned. The one was ſeen to throw up every three or four minutes, with a dreadful ſound, a vaſt number of red-hot ſtones, at leaſt three hundred feet higher than my head, as I ſtood upon the brink of the crater; but as there was no wind, they fell perpendicularly back from whence they had been diſcharged. The other was filled with red-hot liquid matter, like that in the furnace of a glaſs-houſe; raging and working like the waves of the ſea, with a ſhort abrupt noiſe. This matter would ſometimes boil over and run down the ſide of the conical hill, appearing at firſt red-hot, but changing colour as it hardened and cooled. Had the wind driven in our faces, we had been in no ſmall danger of ſtifling by the ſulphureous ſmoke, or being killed by the maſſes of melted minerals that were ſhot from the bottom; but as the wind was favourable, I had an opportunity of ſurveying this amazing ſcene for above an hour and a half together. On the 5th of June, after an horrid noiſe, the mountain was ſeen, at Naples, to work over; and about three days after it's thunders were renewed ſo, that not only the windows in the city, but all the houſes ſhook. From that time it continued to overflow, and ſometimes at night were ſeen columns of fire ſhooting upward from its ſummit. On the 10th, when all was thought to be over, the mountain again renewed its terrors, roaring and raging moſt violently. One cannot form a juſter idea of the noiſe, in the moſt violent fits of it, than by imagining a mixed ſound made up of the raging of a tempeſt the murmur of a troubled ſea, and the roaring of thunder and artillery, confuſed altogether: though we heard all this at the diſtance of twelve miles, yet it was very terrible. I now reſolved to approach nearer to the mountain; and, accordingly, three or four of us got into a boat, and were ſet aſhore at a little town ſituated at the foot of the mountain; from hence we rode about four or five miles before we came to the torrent of fire that was deſcending from the ſide of the volcano; and here the roaring grew exceeding loud and terrible as we approached. I obſerved a mixture of colours in the cloud above the

the crater, green, red, yellow, blue; there was likewise a ruddy dismal light in the air, over the tract where that burning river flowed: these circumstances, set off and augmented by the horror of the night, made a scene the most uncommon and astonishing I ever saw; which still increased as we approached the burning river. Imagine a vast torrent of liquid fire, rolling from the top down the side of the mountain, and with irresistable fury bearing down and consuming vines, olives, and houses; and divided into different channels, according to the inequalities of the mountain. The largest stream seemed half a mile broad at least, and five miles long. I walked so far before my companions up the mountain, along the side of the river of fire, that I was obliged to retire in great haste, the sulphureous steam having surprized me, and almost taken away my breath. During our return, which was about three o'clock in the morning, the roaring of the mountain was heard all the way, while we observed it throwing up huge spouts of fire and burning stones, which falling, resembled the stars in a rocket. Sometimes I observed two or three distinct columns of flame, and sometimes one only that was large enough to fill the whole crater. These burning columns and fiery stones, seemed to be shot a thousand feet perpendicular above the summit of the volcano; and in this manner the mountain continued raging for six or eight days after. On the eighteenth of the same month the whole appearance ended, and the mountain remained perfectly quiet without any visible smoke or flame."

The matter which is found to roll down from the mouth of all volcanoes in general, resembles the dross that is thrown from a smith's forge. But it is different, perhaps, in various parts of the globe; for, as we have already said, there is not a quarter of the world that has not its volcanoes. In Asia, particularly in the islands of the Indian Ocean, there are many. One of the most famous is that of Albouras, near Mount Taurus, the summit of which is continually on fire, and covers the whole adjacent country with ashes. In the island of Zernate there is a volcano, which some travellers assert, burns most furiously in the times of the equinoxes, because of the winds which then contribute to increase the flames. In the Molucca islands there are many burning mountains; they are also seen in Japan, and the islands adjacent; and in Java and Sumatra, as well as in other of the Phillippine Islands. In Africa there is a cavern near Fez, which continually sends forth either smoke or flames. In the Cape de Verd Islands, one of them called *the island del Fuego*,

Fuego, continually burns; and the Portugueſe, who frequently attempted a ſettlement there, have as often been obliged to deſiſt.

The Peak of Teneriffe is, as every body knows, a volcano that ſeldom deſiſts from eruptions. But of all parts of the earth, America is the place were theſe dreadful irregularities of nature are the moſt conſpicuous. Veſuvius, and Ætna itſelf, are but mere fireworks in compariſon to the burning mountains of the Andes; which, as they are the higheſt mountains of the world, ſo alſo are they the moſt formidable for their eruptions. The mountain of Araquipa in Peru, is one of the moſt celebrated. Taraſſa, and Malatallo, are very conſiderable; but that of Cotopaxi, in the province of Quito, exceeds any thing we have hitherto read or heard of. The mountain of Cotopaxi, as deſcribed by Ulloa, vol. i. p. 442, is more than three miles perpendicular from the ſea; and it became a volcano at the time of the Spaniards firſt arrival in that country. A new eruption of it happened in the year 1743, having been ſome days preceeded by a continual roaring in its bowels. The ſound of one of theſe mountains is not like that of the volcanoes of Europe, confined to a province, but is heard at an hundred and fifty miles diſtance. 'An aperture' ſays Ulloa, 'was made in the ſummit of this immenſe mountain; and three more about equal heights near the middle of its declivity, which was at that time buried under prodigious maſſes of ſnow. The ignited ſubſtances ejected on that occaſion, mixed with an immenſe quantity of ice and ſnow, melting amidſt the flames, were carried down with ſuch aſtoniſhing rapidity, that in an inſtant the valley from Callo to Latacunga was overflowed; and beſide its ravages in bearing down the houſes of the Indians, and other poor inhabitants, great numbers of people loſt their lives. The river of Latacunga was the channel of this terrible flood; till being too ſmall for receiving ſuch a prodigious current, it overflowed the adjacent country like a vaſt lake, near the town, and carried away all the buildings within its reach. The inhabitants retired into a ſpot of higher ground behind the town, of which thoſe parts which ſtood within the limits of the current were totally deſtroyed. The dread of ſtill greater devaſtations did not ſubſide for three days after; during which time the volcano ejected cinders, while torrents of melted ice and ſnow poured down its ſides. The eruption laſted ſeveral days, and was accompanied with terrible roarings of the wind ruſhing through the volcano, ſtill louder than the former rumblings in its bowels.

bowels. At laſt all was quiet, neither fire nor ſmoke to be ſeen, nor noiſe to be heard; till in the enſuing year, the flames again appeared with recruited violence, forcing their paſſage through ſeveral other parts of the mountain, ſo that in clear nights the flames being reflected by the tranſparent ice, formed an awfully magnificent illumination.'

We might go on to ſwell this account with reciting the eruptions of Mount Hecla, as well as the more recent ones of Veſuvius; but as the general appearance of volcanoes is the ſame, differing only according to the ſize of the mountains, and other caſual circumſtances, we forbear. Whether theſe terrific fires are ſupplied by fuel from the mountains themſelves, or whether the fire is in the center of the earth, and volcanoes are a kind of chimneys only to give it vent, has been diſputed. But theſe conſiderations we muſt defer to our next number.

(To be continued.)

ON THE FELICITY OF VIRTUOUS LOVE.

Quis legem det amantibus?
Major eſt amor lex ipſe ſibi.

AFTER the great conſolations of religion, nothing is productive of ſo much happineſs as a virtuous affection between the ſexes. As religion ſmooths the greater aſperities of life, ſo do love and friendſhip the leſſer; and their union forms the trueſt felicity, of which human nature is ſuſceptible.

Plato's deſcription of this charming paſſion is enchanting. Its nature, its purity and its innocence are painted by him with a pathos, a richneſs, and a glow of colouring delightful to the fancy and delicious to the heart. He calls it a ſentimental union of minds as well as of perſons, far above the range of vulgar pleaſure; forever augmenting by conſtancy, and only ſuſpended by death.

Of the other Grecian writers, Theocritus in his Idylls has much ſentiment. He is more poetical than Plato, but not ſo refined.

Among the Romans, Ovid is luxuriant in his deſcriptions, but he wants chaſtity. Virgil excels him, and on this ſubject he is tender and ſublime. Tibullus alſo is tender; often plaintive and melancholy. All theſe writers, however, have

done juſtice to this moſt delectable paſſion; and though their deſcriptions are various, they are all delightful.

Of all the moderns, Petrarch is the moſt inimitable in his amorous deſcriptions. His ſoul was peculiarly a ſoul of ſenſibility. His pictures are the offspring of a vivid imagination, and aided by the happy genius of the Italian language, tranſcend all competition.

After him, Milton, the moſt ſublime of poets has enriched his ſcenes of love in Paradiſe with great beauty. His converſations between Adam and Eve are all nature, innocence, and truth. The ſpeech of Eve to our firſt parent in the fourth book of his incomparable work, is finely finiſhed. May I be permitted to tranſcribe the paſſage?

" With thee converſing, I forget all time;
All ſeaſons and their change all pleaſe alike;
Sweet is the breath of morn, her riſing-ſweet,
With charm of earlieſt birds; pleaſant the ſun,
When firſt on this delightful land he ſpreads
His orient beams, on herb, tree, fruit and flow'r,
Glitt'ring with dew; fragrant the fertile earth
After ſoft ſhow'rs; and ſweet the coming on
Of grateful evening mild; then ſilent night
With this her ſolemn bird, and this fair moon,
And then the gems of heav'n, her ſtarry train;
But neither breath of morn, when ſhe aſcends
With charm of earlieſt birds; nor riſing ſun
On this delightful land; nor herb, fruit, flow'r,
Glitt'ring with dew; nor fragrance after ſhow'rs;
Nor grateful evening mild; nor ſilent night
With this her ſolemn bird, nor walk by moon,
Or glitt'ring ſtar light without thee is ſweet."

Thompſon, in his Seaſons, ſeems to have had a fine idea of love, particularly in his ſtory of Palemon and Lavinia. The amiable Lyttleton too holds a high rank in this department. His Monody on the death of his Lucy, is the moſt beautiful thing of the kind ever written. Hammond might have poſſeſſed a feeling heart, but he was an avowed imitator of Tibullus.

The love-ſcenes in Scripture are highly intereſting. The modeſty of their imagery and the ſimplicity of relation which diſtinguiſhes them, are beauties of the firſt magnitude. What can be more affectionate and tender than Ruth's addreſs to Naomi? " Intreat me not to leave thee, or return from

from following after thee; for whither thou goeſt I will go; and where thou lodgeſt I will lodge; thy people ſhall be my people, and thy God my God: Where thou dieſt I will die, and there will I be buried." The ſecond chapter of Solomon's Song is a beautiful ſpecimen of the ſoft language of love. It is indeed typical of the mutual love of Chriſt and his church, but is a wonderful diſplay of unaffected paſſion, "Riſe, my love, my fair one, and come away. For, lo! the winter is paſt, the rain is over and gone. The flowers appear on the earth; the time of the ſinging of birds is come, and the voice of the turtle is heard in our land. The fig tree putteth forth her green figs, and the vines with the tender grape give a good ſmell. Ariſe, my love, my fair one, and come away. O my dove, &c. &c."

The exterior of this pleaſing paſſion is ſtrongly characteriſtic of its nature. It gently throws back the head, and inclines it a little to one ſide: The eyes are thrown languiſhingly forward on the beloved object, or are penſively caſt on the ground. The mouth, half open, admits but a faint inſpiration, as if it diſturbed the ſweet extacy of the mind. Rapt in contemplation on beauty and worth it for a while forgets all the little cares and anxieties of life, and reſigns itſelf into a delicious intoxication. Abſence ſucceeds, and a gentle ſtupefaction ſeizes the ſenſes.

Addiſon ſays that the hours of virtuous courtſhip are the happieſt in life. Perhaps it is true. The imagination fondly dwells on the idea of future felicity, heightened with all the exaggeration natural to the mind, in faſhioning joys to come.

It is melancholy, however, to conſider, that as every pleaſure has its attendant pain, and a bitter is infuſed in the choiceſt cup of life, ſo has Love its peculiar Dæmon. —This is Jealouſy—"that green-eyed monſter (as Shakeſpear emphatically calls it) which makes the food it feeds on." Of all the ſources of miſery, this is the moſt abundant. It carries every malignant paſſion in its train, and its tortures are ſo acute, that in its dreadful paroxyſm, piety and virtue are forgotten, and rage and deſpair are let looſe upon the ſoul.

From this diſmal picture, we return to Love, pure and unadulterated. It preſents the ſcenery of all that is kind, ſocial and generous. It affords a powerful allay to human miſery, and ſmooths the brow of care. When the anxieties of this world's purſuits thickly beſet us; when the injuſtice

of men, and the unfaithfulneſs and ingratitude of falſe friends rack the heart and fill the eyes with tears; how pleaſant, how grateful to retire to the ſweets and ſolace of love. She is the faireſt handmaid to Religion and the trueſt nurſe of genuine pleaſure. Aided by the influence of this moſt delightful of paſſions, we ſlide gently down the hill of life—

"Till fate ſcarce feels our mortal breath ſuppreſs'd,
As ſmiling infants ſport themſelves to reſt."

S. C. BLYTH.

St. George's in the Eaſt, Middleſex,
19*th Nov.* 1798.

REMARKS ON HETERODOX DIFFICULTIES.

(To the Editor of the Univerſaliſt's Miſcellany.)

(See Page 342.*)*

SIR,

I Have been conſidering the difficulties mentioned by our friend, that calls himſelf Heterodox.—They are ſhrewd obſervations.—But the fallacy appears to me to lay in making ſuch a diſtinction between the Spirit's operation and man's free agency, as if the *ſucceſs* of the former were independant on man's concurrence, or that the free agency of man is ſufficient to ſave without the Spirit's aſſiſtance. But if we conſider man's free agency to be only a power reſtored through grace to accept of offered ſalvation propoſed in the Goſpel, I think the difficulty on this ſide the queſtion will be removed. Mr. H. ſays, "the efficacy of the Spirit's operation muſt depend on the power of free agency of man, and not on the power of God." I would rather ſay, the progreſs or efficacy of the Spirit of God in the heart of man depends upon that power God hath given him to co-operate with, or reſiſt ſuch operations: and where ſuch operations are defeated, that gift of God is rejected; and where the operations prove effectual in any perſon, we muſt not aſcribe it to the ſuperior power and goodneſs of the creature, but to his not reſiſting that work God hath begun; and therefore whatever difference there is between one perſon and another by the operation of the Spirit, that difference we are told muſt begin with and originate from the creature. But how that difference can originate from the creature which we are told

told is, "*By the operation of the Spirit.*" I know not. No, that difference muſt begin with and originate from that power God hath given to man; and therefore that power with man's co-operation muſt begin the work. Yea, the carrying it on and compleating it muſt depend upon the Spirit's operation, and man's concurrence; and in ſuch a caſe I think the Spirit will come in for a very large ſhare of both glory and power in man's ſalvation.

For further particulars, See I. W's Thoughts on Diſtinguiſhing Grace, in No. 18.

London, Dec. 10, 1798.

QUESTION ON SUFFICIENCY OF SCRIPTURE.

SIR,

I FIND myſelf very much indebted to you for your very uſeful Miſcellany, and alſo to our good friend, R. W. who has written ſo much on Election; and am happy to find that the knowledge of God's Univerſal Love is gaining ground rapidly; go on, dear Sir—and may Jehovah proſper the work in your hands. As your Miſcellany is a vehicle of uſeful information, I beg leave to propoſe the following queſtion: viz. Is the Bible (received and credited as the word of God,) ſufficient of itſelf to lead a ſoul to ſalvation, or is any internal evidence neceſſary? A few thoughts on the above queſtion (if conſiſtent with your plan) will much oblige your conſtant Reader,

Birmingham, Nov. 20, 1798. W. THOMPSON.

QUESTION ON PSAL. xlix. 19.

(To the Editor of the Univerſaliſt's Miſcellany.)

SIR,

ON reading Pſal. xlix. 19, I was alarmed in my mind, and thought it contrary to the Doctrine of Reſtoration; I ſhall be obliged to you, or any of your Correſpondents to give the true meaning of thoſe words in your Miſcellany. T. K.

Nov. 23, 1798.

N. B. I read Dr. Gill's Expoſition on that Text, it gave my mind no ſatisfaction.

AUTHOR

AUTHOR OF THE WHOLE DUTY OF MAN, BELIEVED THE RESTORATION.

SIR,

IN your Miſcellany for the month of March laſt, you inſerted a piece I ſent you, containing "Extracts on the Reſtoration," in which I promiſed ſome further extracts from different authors on the ſame ſubject, and in particular, an extract from an author which had been read as much as any; though perhaps it was ſeldom obſerved that he had written any thing which favoured the Doctrine of God's Univerſal Love.

The author I then alluded to, was the perſon who wrote that well known book entitled "The Whole of Duty of Man," which I conceive I was juſtified in ſaying, "had been read perhaps as much as any author."—This book was in ſo much repute about the beginning of the preſent century, that a celebrated Divine who wrote about that period, ſpeaking of it, ſays, "This book is prodigiouſly admired and doated upon even to ſuperſtition. The generality of people unmeaſurably eſteem it, *and ſeem to prefer it before the Bible*: they having been taught by one of our Divines to ſay, It is *the beſt of books*, and every pariſhioner muſt have one of them almoſt upon pain of damnation; and even in the preſent day I believe, Sir, there is ſcarcely a houſe without one of them.

Whoever the author of this book was, it is evident that he believed in the Doctrine of "the Univerſal Reſtoration or Reconciliation of all lapſed intelligences." For in the prayer for the Peace of the Church (inſerted in that work) there are thoſe words, "Vouchſafe to caſt thy countenance on thy well-beloved ſpouſe the church, but let it be that *amiable and merciful countenance* whereby thou *pacifieſt all things in heaven and in earth, and whatſoever is above heaven and* UNDER THE EARTH," by which I underſtand the author, that God had two countenances, (if I may ſo expreſs myſelf) with which he looked upon mankind: the one an "*angry countenance*," and the other "*an amiable and merciful countenance*;" that he has the former when he looks upon man as *ſinful* man, or when he views ſin ſeparate from the ſinner, and the latter when he ſurveys the whole creation as the purchaſe of his ſon's blood. And that either he conceived God does *now* look upon the whole

whole world (on the ground of what he intends to do for them) with "an amiable and merciful countenance," or that there is a *time coming* when he will look upon all (his once lapsed) intelligences with the same "amiable and merciful countenance" which he now does upon his Church.—Those ideas I think are included in the foregoing expressions of this author. And the learned Dr. John Edwards in his reflections on the above book, construes the passage before selected in the same manner, and charges it home upon the author, that he held the before mentioned sentiments, for the Doctor in the Third Volume of his book entitled "The Preacher," Page 325, after inserting some strictures on part of the aforesaid prayer "For the peace of the Church," proceeds to shew his disapprobation of another part of the same prayer in the following words;

"There is a very odd and suspicious passage in the same prayer, *Vouchsafe to cast thy countenance on thy well beloved spouse, the Church, but let it be that amiable and merciful countenance whereby thou pacifiest all things in Heaven and in Earth, and whatever is above Heaven and under the Earth.* That God pacifieth all things *in Heaven and in Earth*" (says the Doctor) "is easy to be understood, for this is according to what the Apostle saith, namely, *that by Christ all things are reconciled to the Father, whether they be things in Earth or things in Heaven,* Col. i. 20. But how doth God pacify what is *above Heaven,* and what doth he mean by *whatsoever is under the Earth.* This must signify either the bodies of the Saints, or of the wicked that are in their graves, *or the Devils and damned souls in Hell,* or, he supposes, other souls in purgatory. He cannot mean the bodies of the deceased, for there is no need of pacifying them, they being still and quiet, AND THEREFORE HE MUST MEAN THE INFERNAL SPIRITS AND SOULS THAT ARE DAMNED, and then the sense is this; that God *casts* or *will cast his amiable and merciful countenance* ON THE DAMNED IN HELL, yea, on the DEVILS themselves, he will vouchsafe them the *same* merciful countenance that *he casts on his well beloved spouse the Church.* This is a flight above purgatory, and surely is not any part of that devotion which Protestants are concerned in; or if he means by those *under the Earth* the souls in purgatory, then we know whereabouts he is, and what church he hath a good opinion of."

I adduce this quotation from the Doctor to corroborate my assertion, "that the Author of the Whole Duty of Man believed

believed in the Univerſal Reſtoration," as I do not wiſh it to reſt on my private judgment. I think we may ſafely rank this writer among the abettors of this glorious truth, and it is no ſmall credit to the cauſe to have ſo conſiderable an author among its advocates. I ſhall only add, that I am extremely ſorry the Doctor could not ſee a little further into the meaning of Col. i. 20. which he quotes. I wiſh he had lived to hear the ſermon you preached from thoſe words, in the month of December, 1794, at Parliament Court Chapel; perhaps he might have had his eyes a little opened. For if he had conſidered, that by *things in Heaven and in Earth*, the Apoſtle meant *things of Heavenly original*, viz. the fallen ANGELS, and *things of Earthly original*, i. e. fallen MEN, (as I think you clearly made it appear in that ſermon) he would have ſeen there was a great affinity between the Apoſtle's reaſoning in that verſe, and the reaſoning of the Author of the Whole Duty of Man in the above paſſage.

I need not tell your readers that that great and good man, Archbiſhop Tillotſon, wrote in favour of this doctrine. The above Dr. Edwards alſo laſhed him for ſo doing. Speaking of the Archbiſhop, he ſays, "His declaring that *there is no ſuch thing as the eternity of Hell torments* purchaſed him a wonderful repute among a great party of men."—Alas, Sir, if this was a fact it is far otherwiſe in our day, for thoſe who *now* declare the ſame thing purchaſe thereby nothing but contempt from the majority of profeſſing men.

If you inſert the above, I will ſend you a Piece containing an Anecdote from Hiſtory, to ſhew the evil tendency of Miſſionaries preaching *endleſs* puniſhment; and in the meantime, am

Your's, with due reſpect,

J. H. PRINCE.

No. 8. *Drake Street, Red Lyon Square,*
9th Dec. 1798.

MAHOMET AND JESUS CHRIST.

To the Editor of the Univerſaliſt's Miſcellany.

SIR,

THE ſerious enquirer after truth, undetermined in his religious ſentiments, would pay no ſmall attention to the *life* of a man profeſſing himſelf a Prophet ſent from God, and

and ſhould he find it diametrically oppoſite to thoſe plain and ſelf-evident principles of morality which the kind hand of nature has ſtamped on the breaſt of every man—ſure he could not conclude, that this man was a prophet of God.—Such a prophet was Mahomet. Then to what cauſe muſt it be attributed that ſo great a part of mankind have believed on him? That he has ſo many followers in the preſent day, may be greatly owing to the prejudices of education—and it is not only in *Turkey* that men profeſs without examination the faith of their forefathers. Thoſe nations that firſt profeſſed the Mahometan faith, were compelled to it, by fire and ſword. Strange arguments to convince reaſonable beings of the truth of Revelation!

The contraſt between Mahomet and Jeſus Chriſt is finely depicted by Biſhop Sherlock; "Go" ſays he, "to your Natural Religion; lay before her Mahomet, and his diſciples, arrayed in armour and blood, riding in triumph over the ſpoils of thouſands who fell by his victorious ſword. Shew her the cities which he ſet in flames, the countries which he ravaged and deſtroyed, and the miſerable diſtreſs of all the inhabitants of the earth. When ſhe has viewed him in this ſcene, carry her to his retirement; ſhew her the prophet's chamber; his concubines and wives; and let her hear him alledge revelation, and a Divine commiſſion to juſtify his adultery and luſt. When ſhe is tired with this proſpect, then ſhew her the bleſſed Jeſus, humble and meek, doing good to all the ſons of men. Let her ſee him in his moſt retired privacies; let her follow him to the mount, and hear his devotions and ſupplications to God. Carry her to his table, view his poor fare, and hear his heavenly diſcourſe. Let her attend him to the tribunal, and conſider the patience with which he endured the ſcoffs and reproaches of his enemies. Lead her to his croſs, let her view him in the agony of death, and hear his laſt prayer for his perſecutors; *Father, forgive them, for they know not what they do!*—When Natural Religion has thus viewed both, aſk her, Which is the prophet of God? But her anſwer we have already had, when ſhe ſaw part of this ſcene through the eyes of the Centurion who attended at the croſs. By him ſhe ſpoke, and ſaid, *Truly this man was the Son of God.*"

I truſt many of your conſtant readers as well as myſelf, will admire the animated manner in which the good Biſhop deſcribes our Lord. I remain with reſpect, Your's,

Oct. 14, 1728. CLIO.

FURTHER ACCOUNT OF JOHN HENDERSON.

SIR,

Obſerving in your 21ſt Number of reſpectable Miſcellany, ſome account of the celebrated John Henderſon, I have endeavoured to collect ſome farther particulars of that great man, which are at your ſervice, if you deem them worthy of inſertion. O.

Oct. 16, 1798.

HENDERSON, like many other great characters, had his little peculiarities. The following remarkable cuſtom was frequently obſerved by him before he retired to repoſe:—He uſed to ſtrip himſelf naked as low as the waiſt, and taking his ſtation at a pump near his rooms, would completely ſluice his head and the upper part of his body; after which he would pump over his ſhirt ſo as to make it perfectly wet, and putting it on in that condition, would immediately go to bed. This he jocularly termed "an excellent cold bath." The latter part of this ceremony, however, he did not practiſe with ſuch frequency as the former.

There is great reaſon to think that he materially injured a good natural conſtitution by the capriciouſneſs of his conduct, and particularly by the bold and ſtrange experiments which he was accuſtomed to be always making upon himſelf. He uſed to ſwallow large quantities of noxious drugs, and quickſilver; and what ſeemed very raſh, ſuch dozes of opium (like the famous Pſalmanazar) as were apparently ſufficient to ſend a dozen men to the grave.

His external appearance was as ſingular as his habits of life. He would never ſuffer his hair to be ſtrewed with white duſt (to uſe his own expreſſion) daubed with pomatum, or diſtorted by the curling irons of the friſeur. Though under two and thirty years of age at his death, he walked when he appeared in public, with as much apparent caution and ſolemnity as if he had been enfeebled by the co-operation of age and diſeaſe.

His learning was truly aſtoniſhing: ſcarcely a book, however obſcure, could be mentioned, but he could give ſome account of it; nor any ſubject ſtarted, but he could engage in the diſcuſſion of it. He had a very deep and extenſive knowledge of the learned languages—the Arabic and Perſian were familiar to him. He delighted much in paradoxes, and his intimate acquaintance with the ſchoolmen brought him much into

into the habit of diſputation. At one time he was profoundly plunged in the ſtudy of the writings of the illumined Jacob Behmen, and he then and afterwards warmly vindicated the ſyſtem (if ſyſtem it may be called) of that wonderful man.—His radical knowledge was alſo remarkable, though he was no ſyſtematiſt. Many ſurpriſing cures, accompliſhed by means of his preſcriptions, might be produced; one upon a very ingenious and valuable youth in the neighbourhood of Taunton, deſerves notice, as the patient had been in an alarming decline for the long ſpace of four years, and ſeemed juſt verging to the *houſe appointed for all living*. Mr. Henderſon attended him with the utmoſt aſſiduity and tenderneſs, and ſaw, at laſt, his patient in a ſtate of perfect health. The benevolent man had then a preſentiment of his own approaching change, and addreſſed himſelf to his young friend to this effect: "My young and beloved friend, your cure, in all human probability, is now certain, and you will live, but I ſhall die. Remember, to be pious is to be happy; to be ſober is to live long; and to practiſe the moral virtues is to become great."—Mr. Henderſon died a few months after. His connections with the Methodiſts continued till the laſt. The late venerable and truly great John Weſley had a very great regard for him. The father of Mr. H. was for ſome time one of Mr. Weſley's Itinerant Preachers in Ireland, from whence he came over to Briſtol, and ſoon after ſettled at Hanham, a village about four miles from that city, where he ſet up a very reſpectable boarding-ſchool for the inſtruction of youth, in claſſical learning. A few years previous to his death, he left off keeping ſchool, and opened his houſe for the reception of inſane perſons. The death of his favourite and only child made a deep and laſting impreſſion on him, and ſo ſtrongly was he affected by his loſs, that he cauſed the corpſe to be taken up again ſome days after the interment, to be ſatisfied whether he was really dead.—The following is taken from the ſermon that was preached by his friend Mr. Agutter, and referred to in your former account of Mr. Henderſon: "When we conſider the ſtrength of his mind, the variety of his knowledge, and the excellencies of his ſoul, we may juſtly declare that he was a truly great character, and an original genius. The partiality of friendſhip muſt give place to the ſacredneſs of truth; and I do not mean to deſcribe him as a perfect man: his friends lamented his failings, and he himſelf ſincerely repented of them. The God of Heaven does not require more of his fallen creatures; and let us remember *not to be extreme to mark all that is done amiſs*, ſeeing

we have much cause for shame and repentance. He was a meek sufferer through this world of misery; a sincere and contrite penitent for time misspent and talents misapplied; an humble believer in Christ his Saviour. I saw him in his last sufferings; I heard his last words; he languished under extreme weakness; he laboured under most grievous pains. He was wonderfully patient and resigned; for *he knew in whom he believed*, and *his hope was full of immortality*. He prayed with uncommon fervour to his good God, even to Jesus Christ, in whom all his hopes were placed; and "without whom," says he, "Heaven would be no Heaven to me." Death was the wished-for messenger whom he earnestly expected. Three days before that awful event, his pulse ceased to beat, and *the sight of his eyes went from him*—the last struggle is over; *the bitterness of death is past*. There was an humble dignity and composure in that *hour of trial* worthy the man and Christian. *Let me die the death of the righteous, and let my last end* (or more properly *my hereafter*) *be like his.*"

REMARKABLE THOUGHTS ON REPROBATION, BY WM. LAW, M. A.

SO blind is opinion-zeal, that some good pastors will not scruple to tell you, they could find no joy in their own state, no strength, or comfort in their labours of love towards their flocks; but, because they know, and are assured from St. *Paul*, that God never had, nor ever will have *mercy on all men*, but that an unknown multitude of them, are through all ages of the world, inevitably decreed by God to an eternal fire, and damnation of hell, and an unknown number of others to an irresistable salvation.

Wonder not then, if the *inquisition* has its pious defenders; for inquisition, cruelty, nay, even barbarity, that must have an end, is mere mercy, if compared with this doctrine. And to be in love with it, to draw sweet comfort from it, and wish it God speed, is a love that absolutely forbids the loving our neighbour as ourselves, and makes the wish that all men might be saved, no less than a rebellion against God. It is love with which the *cursed hater* of all men would willingly unite and take comfort; for could he know from St. *Paul*, that millions and millions of mankind, are created and doomed to be his eternal slaves; he might be as content with this doctrine, as some good preachers are, and cease *going about as a roaring lion, seeking whom he may devour*; as knowing that his kingdom, was so sufficiently provided for, without any labours of his own.

Oh!

Oh! the sweetness of God's election! cries out the ravished preacher! Oh! the sweetness *of God's Reprobation!* might the hellish Satan well say, could he believe that God had made him a *free gift* of such myriads and myriads of men of all nations, tongues and languages, from the beginning to the end of the world, and reserved so small a number for himself.

What a complaint and condemnation is there made in Scripture of those who sacrificed their sons and daughters unto Devils? And yet, this reprobation doctrine represents God as sacrificing myriads of his own creatures, made in his own image to an everlasting hell.

Their is not an absurdity of heathenish faith and religion, but what is less shocking than this doctrine, and yet so blindly are some zealous doctors of the Gospel bigotted to it, as to set it forth as the glorious manifestation of the *supreme sovereignty* of God.

Law's Letters, Letter III.

PHILOSOPHICAL QUERIES CONCERNING LIGHT.

DEAR SIR,

I BEG leave to offer you a few remarks on a piece of yours on Light, inserted in the Miscellany, page 294, and should feel myself happy if what appear to me to be very great objections to your statement of the subject could be removed out of the way.

Every one who pays any attention to the Scriptures, consider them as given to teach man his duty, and the way to be happy. They are therefore accommodated to the weakness, and even to the prejudices of mankind. Is it possible then, that their authenticity can be lessened by any argument brought from the field of natural philosophy? God has spread before us the large volume of nature, that by the exercise of our reason, we might be able in some measure, to discover her hidden springs, and those laws the great Creator has established: And considering no system of natural philosophy as divine, is it to be wondered the Scripture should speak in, what we deem, an unphilosophical language? Thus we read of the sun's rising, going down, rejoicing as a strong man to run his race, &c. &c. Men thought upon these subjects then, as people in common do now, that the earth was the largest body in nature, that the sun and all the celestial luminaries moved round it as their proper centre. The Scripture meets men upon their own ground, and talks with them in their own language; and though perhaps this notion of the universe is fully

fully exploded upon more rational principles, yet aſtronomers ſtill uſe moſt of the terms, to accommodate themſelves to the minds of the uninformed.

May we not ſuppoſe the Moſaic account of the creation, as referring rather to an embelliſhing, beautifying, and forming to order and ſymmetry, than to the production of this earth out of nothing? And that the account refers only to this globe we inhabit? The light mentioned on the firſt day, ſtrikes me as if it were ſome rays of the ſun, which, by the vapours being chaſed from the ſurface of the *chaotic maſs*, of earth, water and foul air, by the wind of God, the atmoſphere became capable of refracting in a partial way; and might probably be ſomewhat like our twilight, or the light we have in a thick foggy day. I am inclined to think the ſun was in exiſtence long before; of this opinion alſo was Whiſton, who renders the paſſage, "And God having made two great lights, and having made the ſtars alſo, God ſet them in the firmament, &c." This informs us, that he who made the the *earth* was alſo the maker of the *Sun* and the *Stars*. It appears by Gen. i. 17, the lights mentioned were to give light to the *earth*, not motion to *light*.

I think thoſe are deſerving the name of *dabblers in phyſics*, who take upon them to ridicule Moſes for *his Philoſophy*. The real Philoſopher knows the Creator has not revealed any ſyſtem of Philoſophy, but in the works of his hand: that the whole ſyſtem of the world was to ſpeak one language, to inform all intelligences, there is *one* GOD. He will alſo admit, that Moſes had not the opportuity of making thoſe diſcoveries in Natural Philoſophy the moderns have, who have invented the means leading to ſuch diſcoveries, ſuch as optical inſtruments, &c.

The doctrine of light was much controverted between the Carteſians and the Newtonians. The Carteſian hypotheſis appears ingenious, but it is ſuppoſed Deſcartes was not aware of the conſequences of his own ſyſtem; for if light be univerſally diffuſed through ſpace, what is the reaſon we do not enjoy it in the *night*, as well as the *day*, ſince the great exciter does not ceaſe to act upon the ſuppoſed fluid?

If a ſmall hole were cut to admit the light into a darkened room, why ſhould not its preſſure upon the globules next to the aperture, and thoſe upon the globules next to them, put the whole maſs ſufficiently in motion to illuminate the whole room equally? And why would not ſome-

thing

thing beſides ignited bodies put it in motion, ſo as to render candles unneceſſary?

If the Carteſian hypotheſis be true, how are we to account for the ſeparation, or extenſion of the rays by means of a priſm—and would it not completely ſet aſide all opinions formed upon fact, reſulting from experiment upon the ways of light, its progreſs, velocity, &c.?

How is the analogy between light and ſound to be ſupported, ſince it is certainly found that the motion of ſound is circular, and that light always proceeds in a rectilinear manner; for you cannot get a ray to paſs through a bended tube, much leſs through a circular one, or one reſembling a French horn? you ſay "ſound cannot be produced in vacuo," true; but light will exiſt in vacuo. Exhauſt the air out of a glaſs jar, you produce a vacuum, but it will be as light as it was before. Exhauſt the air from an earthen jar, and will the ſame conſequence follow? Make a hole through the earthen jar, and place it directly in the Sun's rays, ſo as to admit them through the hole, will the whole be illuminated? I think not.

Can light be produced by electricity when the fire is not in a projectile ſtate? and will it then act in a rectilinear, or, circular direction?

Why ſhould it be thought ſo great an abſurdity to ſuppoſe the Sun the fountain of light to this ſyſtem? and is there not a greater abſurdity on the other ſide of the queſtion?

Is not light found by experiment to move uniformly at the rate of 170,000 miles in a ſecond, and that whether direct or reflected, the angle of incidence and the angle of reflection being always equal?

They muſt be children indeed who would weep for fear the Sun ſhould be exhauſted, ſince philoſophers tell us they have found by experiments made to aſcertain the weight of the Sun's rays falling upon a given ſurface, in a given time; the *quantity* emitted in 6000 years would ſhorten the Sun's diameter *ten* feet: if his body be no bigger than we ſuppoſe, and admitting it be ridiculous to ſuppoſe he may be ſupplied ſome how or other to make up this deficiency, it would ſtill be but a *lingering* conſumption.

How ſo ſmall a body as a candle can fill a large room, with its beams, has ſurprized many; but if we admit the extreme rarity of light, and on account of its velocity the particles may be at leaſt 1000 miles aſunder, our wonder on that head, in ſome meaſure ceaſes. If we conſider how

long

ing it takes for the beams from an ignited body to reach the eye of a person standing 24 miles off, we shall find it to be an imperceptible point of time indeed, $\frac{1}{11150}$ of a second only; and if we can admit the fore-mentioned distance of the particles, it will not require such a great quantity of matter to fill the said space.

Would it not be as consistent to suppose that odour is a fluid equally distributed through nature, if not how is it possible that what emanates from a grain of musk, &c. should be able to fill so large a space without any apparent diminution of its quantity?

I confess I see no difficulty even in reconciling the passage in Genesis i. and 3, with the principles of true Philosophy, but on account of the above, I cannot admit the Cartesian hypothesis; I shall be obliged to you or any of the Correspondents of your useful Miscellany for any further remarks upon the subject, and hope they will be as free with me as I have been with you.

And am Your's, sincerely,

PHILOMATH.

OATHS UNLAWFUL, IN A CHRISTIAN CHURCH.

Mr. Editor,

WAS I not fully convinced of the patience and candour of your worthy and ingenious Correspondent who wrote on the subject of Oaths in your last, (see page 337), I should not have presumed to make the following free observations on a doctrine in which (what is called) the Christian world are so much divided. Indeed, what gives me the greatest pain is, that I have to engage with one who has entered so very minutely and scripturally into the designs of election, and the true import of the divine sovereignty, for which he is justly entitled to the thanks of every lover of the truth, and, therefore, shall only apologize for my remarks, from the encouragement given by the poet.

"Fear not the anger of the wise to raise,
"They best can bear reproof who merit praise."

But to the subject. The author has appeared to bring forward every argument that can be brought, in attempting to prove, "a strict prohibition of all oaths." We will consider them in their order. He first introduces the people called *Quakers*, a very respectable body of men, as an example

ample in *their refuſing to ſwear in any caſe whatever.* This example ought to have its proper weight; but it will be neceſſary to attend to that which ought and muſt decide the controverſy with all who fear God, and ſubmit to his authority; which is, whether or no "*the following paſſages appear to contain a ſtrict prohibition of all oaths.*" Mat. v. 33—7. "Again, ye have heard that it hath been ſaid by them of old time, Thou ſhalt not forſwear thyſelf, but ſhalt perform unto the Lord thine oaths: but I ſay unto you, ſwear not at all: neither by Heaven, for it is God's throne; nor by the earth, for it is his footſtool; neither by Jeruſalem, for it is the city of the Great King. Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one hair white or black. But let your communication be, yea, yea; nay, nay; for whatſoever is more than theſe cometh of evil." James v. 12. "But above all things, my brethren, ſwear not, neither by Heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay nay, leſt ye fall into condemnation." He then proceeds to aſk, "Do not the above paſſages, in the moſt plain and poſitive manner, forbid the uſe of oaths?" I anſwer, by no means, except amongſt ſuch whoſe confidence in each other muſt neceſſarily render all oaths not only uſeleſs, but as proceeding from an evil diſpoſition in that brother in a Chriſtian Church, who is not ſatisfied with the ſimple yes, or no, from one who is in fellowſhip with him, and, according to the apoſtle James, is in danger of falling into condemnation, or of being condemned with the world, according to Paul, by imbibing their ſpirit. Reſpecting what our Lord has given as the reaſon for his prohibiting the uſe of oaths amongſt ſuch as are walking in the truth with each other, "Whatever is more than yes, or no, cometh of evil;" can have no reference to any other individual, but the man who wants a further aſſurance from his brother than his bare word, therefore requires him to appeal "to God, the ſearcher of hearts, to witneſs the truth of what he affirms;" and this ſuſpicion, or want of confidence, in a Chriſtian Church, is by no means to be indulged or ſuffered whenever it appears; which, no doubt, according to our Lord, "is from the evil one," *(ek tou ponerou eſtin).* If this is not a true ſtatement of our Lord's and James's meaning, your worthy Correſpondent will find himſelf preſſed with the moſt inſuperable difficulties reſpecting the harmony of the Old and New Teſtament, which is totally deſtroyed, and altogether in oppoſition to his authority, who alone is the law-giver and

head of the Church, who charged his disciples not to think that he came to destroy the law and the prophets, but to fulfil. Let a few instances suffice, out of multitudes, that might be brought as the absolute command of God to them who fear his name, to swear by him. Deut. vi. 13. "Thou shalt fear the Lord thy God, and shalt swear by his name." x. 20. "Thou shalt fear the Lord thy God, him shalt thou serve, and to him shalt thou cleave and swear by his name." Psal. lxiii. 11. "But the king shall rejoice in God, every one that sweareth by him shall (exert himself to display his) glory." Jer. iv. 2. "And thou shalt swear the Lord liveth in truth, in judgment, and in righteousness, &c" Psal. xv. 1—4. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?—he that sweareth to his own hurt, and changeth not." Gen. xxi. 23—4. "And Abimelech spake unto Abraham, saying, Now, therefore, swear unto me here by God, that thou wilt not deal falsely with me, &c.—And Abraham said, I will swear." Gen. xxvi. 3. And Abraham said unto his eldest servant—"I will make thee swear by the Lord, the God of Heaven, and the God of the earth—and the servant sware to him." Gen. xxv. 33. "And Jacob said (unto Esau), swear to me this day; and he sware unto him." Gen. xlvii. 3. (And Jacob said to his son Joseph), "Swear unto me; and he sware unto him, &c." Now, if an oath is calling God to witness to an affirmation, let us attend to the example of the apostle Paul, Gal. i. 20 "Now, the things which I write to you, behold, before God, I lie not." Rom. i. 9. "For God is my witness, &c." chap. ix. i. "I say the truth in Christ, I lie not; my conscience also bearing me witness in the Holy Ghost." 2 Cor. xi. 31. "The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not, &c." If any one should ask, Why the apostle, when writing to the Churches, should make these solemn appeals to God, amongst whom his yea, and nay, ought to have been sufficient? I answer, being an ambassador for Christ, his credentials were interesting to the whole human race, consequently there were many then unsatisfied with his bare assertion, as there are now who want a further assurance than only a mere declaration. As to the objection, that "The lawfulness of oaths under the Jewish œconomy will not render them lawful under the Christian œconomy, (unless they be authorized in the New Testament, for Christ is a complete legislator, and the priesthood being changed, there is made of necessity a change also of the law, Heb. vii. 12.")

12.") It muſt appear, if duly conſidered, altogether groundleſs; for ſurely the change here ſpoken of by the apoſtle could never be meant a change from wrong to right, but from ſhadow to ſubſtance, from letter to ſpirit, from type to antitype, from the prieſthood that was made without an oath, &c. to the great high prieſt of the Chriſtian profeſſion with an oath. Therefore in the ſermon on the mount we may plainly perceive that Chriſt, the complete legiſlator, pointed out the great change or diſſolution of the earthly kingdom to the reception of that kingdom which can never be moved, where the ſubjects are deſcribed according to prophecy, Jer. xxxii. 39.—"They ſhall be my people, and I will be their God; and I will give them one heart, and one way, that they may fear me, &c." Fulfilled, Acts iv. 32. and ix. 31. "And the multitude of them that believed, were of one heart, and of one ſoul.—Then had the churches reſt, and were edified, walking in the fear of the Lord, were multiplied." Therefore our Lord in ſetting forth the laws, and ordinances of his kingdom which he was then going to enforce by his own authority, takes occaſion at the ſame time, to diſtinguiſh the laws which Moſes commanded, as abſolutely neceſſary in the national Church to be ſubmitted to; for inſtance, by the command of Moſes it was ſaid, Exod. xx. 13. "Thou ſhalt not kill." But our Lord declares, that in his kingdom, hatred to a brother will expoſe ſuch who are guilty thereof (without repentance) to a much ſorer puniſhment than dying without mercy under the Jewiſh law. He ſays again that adultery was prohibited by the divine command, Exod. xx. 14. But in his churches they all ſhould know that he ſearcheth the reins and hearts, therefore explains that law as reaching to the thoughts of the heart. (Math. v. 28.) which Paul confeſſes that before he was a member of Chriſt's Church he was perfectly ignorant of, and till then, even did not ſo much as know what ſin was. Rom. vii. 9. In the national Church a man might releaſe his wife from the marriage contract by a written diſcharge, (Deut. xxiv. 1. 2.) but our Lord informs his diſciples, (that as all his ſubjects were under the ſtricteſt obligation to love their wives and not to be bitter againſt them), no wife was to be put away by any of his ſubjects except for the cauſe of fornication, and whoever married ſuch a woman would be under the guilt of adultery. And to prove that he perfectly acquieſced with every law which Moſes gave by divine authority, he informs ſuch as attempted to make it appear that he and Moſes were at variance with

each other, that at the beginning God made them male and female. For this cauſe ſhall a man leave his father and mother, cleave to his wife, and they twain ſhall be one fleſh: ſo then they are no more twain but one fleſh, &c. Therefore the import of Moſes's command was not to diſſolve the marriage contract, but only to pronounce that bond broken either by fornication or cruel uſage. In the law of Moſes the magiſtrates were commanded (Deut. xix. 18—21.) "Not to pity, but life ſhall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." But Chriſt charged his ſubjects not to reſiſt evil, but to rejoice that they are accounted worthy to ſuffer ſhame for his name. In the law it was commanded in Lev. xix. 18. "Thou ſhalt love thy neighbour as thyſelf." But as to enemies Deut. vii. 2. "When the Lord thy God ſhall deliver them before thee, thou ſhalt ſmite them, and utterly deſtroy them, thou ſhalt make no covenant with them, nor ſhew mercy unto them." But in the brotherhood choſen out of the world, the Great Head of it charges them to love their enemies, to bleſs ſuch that curſe them, and to do good to thoſe that hate them, and pray for them which deſpitefully uſe them and perſecute them, that they might manifeſt whoſe ſubjects they were, even the children of their Father who is in Heaven: for he maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt, &c. Upon the whole, as I know not what reply may be made to theſe obſervations, I would recommend the objectors carefully to attend to Paul's epiſtle to Timothy, and particularly to his 2. Epiſ. ii. 14.—"*That they ſtrive not about words to no profit but to the ſubverting of the hearers,*" (which they will do moſt effectually if they introduce God's law as commanding, and our Lord Jeſus Chriſt forbidding the ſame things,) but ſtudy to ſhew themſelves approved unto God workmen that need not be aſhamed, rightly dividing the word of truth. In Paul's account of an oath, we muſt take it as what is calculated to put an end to ſtrife, by a more ſatisfactory evidence than a ſimple affirmation which is controverted, where he ſays, Heb. vi. 13. For when God made a promiſe to Abraham, becauſe he could ſwear by no greater, he ſware by himſelf. (Gen. xxii. 16. 17.) For men verily ſwear by the greater, and an oath for confirmation is to them an end of all ſtrife (or contradiction,) wherein God, willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed it by an oath. Therefore oaths in all ages have been univerſally admitted as the

moſt

moſt perfectly complete, and ſatisfactory evidence that poſſibly can be given to them who are doubtful of a perſon's bare word or promiſe, conſequently, when any individual doubts my veracity, who is not in Chriſtian fellowſhip, I have no objection to follow the ſame example as I have before mentioned, in appealing to God for the truth of what I aſſert. But in a Church of Chriſt, if any one ſhould require me to ſwear to what I have been ſimply declaring to be the truth, I would ſharply rebuke him as one wanting me to break Chriſt's commands, and I ſhould likewiſe ſtate an offence againſt him for his ſuſpicion, or want of confidence in me, and puruſe it in conformity to the xviii. chapter of Matthew, and 15. 16. verſes. In full expectation of that happy period, when perfect confidence will be expreſt by all rational intelligences towards each other, as well as unreſerved ſubmiſſion to the name of Jeſus, according to that oath which has removed all my doubts. (Iſaiah xlv. 22. 23. 24. 25. and Phillip. ii. 9. and 10.) I remain your Correſpondent's well wiſher, and likewiſe your Friend, for the Truth's ſake.

JOHN CUE.

Poetry.

ON THE BIRTH OF CHRIST.

SINNERS rejoice! and hail the happy morn,
On which your great Reſtorer Chriſt was born.
Conceived in a Virgin pure, a bleſſed maid;
Born in a ſtable, and in a manger laid.
No pompous train attend his humble birth,
Of Courtiers from each quarter of the earth.
Alas! they ſhut their eyes, God ſhut them too,
And made poor ſhepherds his great glory know:
Declared to them, by Seraphs from on high,
Chriſt's peaceful reign, and glorious majeſty.
'Goodwill to Men,' they ſung, at Jeſus's birth,
And welcom'd thus, the Saviour to the earth.
The eaſtern ſtar at God's command ſtood ſtill,
And wiſemen found where Chriſt their King did dwell;
Who left his bright abode in paradiſe,
To ranſom us from our enormous vice:
Although his precious blood ſhould be the price.

Dec. 3. 1798. W. B.

THE NAUTIC CONVERT.

LANDED on ſhore to ſpend ſome leiſure days,
Far from his ſhip, a vet'ran ſailor ſtrays;
In grog and women lay his chief delight,
As one by day, the other charm'd by night;

Portſmouth's

Portſmouth's lewd Point* bore witneſs of his fame,
And Romes's† roof reſounded with his name;
Tir'd of ſuch vulgar places, he prepares
To bend his way where London ſpreads its ſnares;
So there arriv'd—his heart with tranſport bounds,
Of Covent Garden now he beats the rounds;
Here harlots tempt him with fictitious charms,
And ſeize the willing victim in their arms.
Falſe pleaſure forms the ſweet deſtructive ring,
And to enchant him flatt'ring ſyrens ſing.
In Drury's hundreds now the tar is ſeen,
He homage pays, and Venus is his queen;
Subdu'd by Craft's low cunning, and delufive ſpells,
He treats his wanton fair to Bagnigge Wells;
Or at the Dog and Duck rewards her ſmiles,
As grog inflames, and treachery beguiles;
Oft too he wanders o'er St. George's Fields
To taſte the fruit promiſcuous pleaſure yields.
It chanc'd one day, from grog and harlots free,
Some noble edifice he wiſh'd to ſee;
A hackney coach conveys him to St. Paul's,
He views with wonder its aſpiring walls;
Surveys its vaſt circumference with ſurprize,
Its lofty dome attracts his wond'ring eyes——
Urg'd by the cravings of a curious mind,
He tries what wonders he within can find;
The deep-ton'd organ here ſalutes his ears,
Religious awe awakens all his fears;
In graceful dignity here rais'd on high
The ſolemn Lect'rer caught the ſailor's eye;
Arous'd from Folly's trance, with ſilent dread,
He heard attentive what the Preacher ſaid;
"*Pray without ceaſing*" haply was the text;
The ſailor's boſom conſcious guilt perplex'd;
Conviction ſeem'd awhile to ſting his mind,
But ſoon he gave all ſorrows to the wind;
The ſeeds of virtue ſoon were blown away,
And pleaſure woo'd him, and his heart was gay;
He ſoon forgot the Preacher and St. Paul's,
And all the truths he heard within its walls.
His money ſpent—the tar embarks again
To toil for more upon the dang'rous main;
Eas'd of his caſh, quite eaſy was his mind,
His only wiſh was for a proſp'rous wind;
Soon to his wiſh the wind auſpicious blew,
And far from ſhore the buoyant veſſel flew;
There ſtorms might threaten, and huge waves ariſe,
He fear'd not ocean, nor preſaging ſkies!
There winds might rage, and the dread tempeſt roar,
Give him but ſea-room, he deſir'd no more—
Ever attentive to the boatſwain's call,
His daring ſoul no dangers could appall;

* At Portſmouth Point, the back of which is ſolely inhabited and frequented by the the votaries of Bacchus and the Cyprian Goddeſs.
† A tavern in Goſport, formerly noted for ſcenes of riot and debauchery.

He

He nimbly climb'd whene'er his duty led,
Up the loose cordage to the topmast head;
And oft high station'd on the giddy mast,
He bore the fury of the rudest blast;
Oft on the yard projecting o'er the wave,
The direful rage of elements he'd brave;
He'd reef the flutt'ring sail, contract its pow'r,
Nor danger fear'd in fate's severest hour.
He fought courageous in his country's wars,
Alike to him if Neptune frown'd or Mars—
The thund'ring gun, the horrors of the fight,
His bosom swell'd with exquisite delight;
Regardless he where flew the fate-wing'd ball,
Unmov'd he'd view the wounded shipmate fall;
Careless of life, and prodigal of breath,
Unmov'd he'd hear the mournful groan of death;
And if he car'd for friend or messmate slain,
A cann of grog would drown that care again—
Yet not confin'd to Britain's gen'ral cause,
In other fights he often won applause;
His hardy front was mark'd with many a scar,
Which valour gain'd him in ignoble war—
Oft in the ring form'd by the noisy croud,
His manly prowess was by all allow'd;
And oft on board, when fierce disputes arose,
And angry words produc'd more angry blows,
With trowsers nail'd,* contending breast to breast,
Him and his messmate strode their mutual chest:
There neither foe gave way howe'er assail'd,
'Till force o'er reason, and o'er right prevail'd,
And thus, on shore, on board, in many a fray,
He undisputed bore the palm away.
A heart so stout, could Mortal pow'r subdue?
Answer, ye sceptics—I appeal to you—
A heart so rude, could mortal pow'r refine,
Or ought reclaim it but the hand divine?
None—none but God the sequel here will shew,
Could this hard heart of adamant subdue.
Sev'n times had hoary Winter pass'd away,
And cheerful Spring return'd, and Summer gay,
Since our bold tar had heard the Preacher's text,
Had felt a conscience tender, mind perplex'd—
Unchang'd his heart—on vice, on error bent,
Still unimprov'd each changing season went;
On board, the smutty tale, indecent song,
His moments waste, and charm his hours along;
On shore, still grosser pleasures suit his mind,
To riot prone—debauchery inclin'd.

[*To be continued.*]

* It is a common practice when two sailors fight on board ship, for the combatants to set fronting each other astride a chest, to the cover of which their trowsers are frequently nailed, that neither of them may elude the blows of his adversary, nor give out till fairly beaten.

MONTHLY OCCURRENCES.

November 28.

THE laſt accounts from America, repreſent the cities of New-York and Philadelphia, as having been in the moſt dreadful ſituation on account of the Yellow Fever, its ravages have been dreadful. In the former city, notwithſtanding, four-fifths of the inhabitants had left it, 70 perſons have latterly died on each day. Commerce quite at a ſtand. The ſhops in general being cloſed, and many of the principal ſtreets entirely deſerted. We are happy to ſtate, that when the packet came away, the fever was conſiderably abated.

29th, The King of Naples has iſſued an Edict, ordering the pain of death to be inflicted on whoever ſhall furniſh proviſions to the French at Malta. The king has further declared, that he will conſider the occupation of that iſland by the French as an act of violence and of force againſt which he proteſts, according to his rights over that country. Such a declaration has been conſidered by ſome people as tantamount to a declaration of war.

Dec. 1. The French Commiſſioner, Dupont, who arrived the 18th of October, at Ancona, from Rome, has depoſed the departmental adminiſtration, and re-placed them. The Commiſſioner is to viſit the other Departments and to make ſuch changes as he may think proper. Such is the conduct of the French towards the *independant* Republics of Italy.

3d. The laſt accounts from the Netherlands repreſent the Rebellion in that country as nearly extinguiſhed. The inſurgents having experienced ſeveral very ſevere defeats.

5th. Advices have been received from Amſterdam to the 24th ult. which ſtate that the French have demanded of the Dutch a farther ſupply of money to the amount of 20 Millions of Guilders, under the pretence that this ſum was neceſſary to defray the expences incurred by the rebellion in Belgium; twenty millions of guilders is about 1,800,000l. ſterling.

7th. Advices from Ireland ſtate, that a miſcreant of the name of Maguire has ſucceeded Holt as leader of the Wicklow rebels, and under whoſe direction they have committed many atrocious outrages, in which a great many of his wretched followers have been deſtroyed. Holt ſeems a great penitent for his former conduct, and evinces his ſincerity by diſcovering caverns and other retreats of the rebels, by which means a vaſt number of them have been deſtroyed, and a deal of plunder been taken, which has been reſtored to the proper owners of it.

7th. Mr. Thomas Grenville is immediately to be ſent on a miſſion to Berlin, under the idea it is poſſible to engage his Pruſſian Majeſty in a new continental confederacy againſt the French.

8th. By the laſt advices from America we find, that the Agent from the French Republic, who ſailed from France on the 1ſt of September with conciliatory propoſals, has arrived in the United States, and has been well received. Mr. Geary has reached America in ſafety, and has been kindly welcomed by the Preſident, who much approves his conduct in making every effort to preſerve peace between the two Republics.

9th. From Conſtantinople they write that the united Ruſſian and Turkiſh fleets only remained in the Archipelago till they had taken on board land forces, when they ſailed for their deſtination, agreeable to the directions of Admiral Nelſon, a part of this fleet, it is ſaid, now blockades the iſland of Corfu.

10th. The rumours of the march of the Ruſſian troops, have again ceaſed on the Continent, theſe troops were to have been in the Auſtrian dominions about the end of September, but

but now we have advices from Vienna two months later, which take no notice of them. It is to be feared that the Court of St. Petersburg will act with the same duplicity whether under Catherine or Paul.

12th. A letter from Mr. Smith our Envoy at Constantinople, has the following article in it. "The French that landed in this country and attempted to revolutionize Albania with two general officers at their head, to the number of 150 are taken, and 60 of their heads are now on poles before the Seraglio.

13th. It is said that Buonaparte has received Persian Ambassadors who demand an alliance with France, and offer him an army to effect the conquest of India.

14th. The Bey of Tripoli to whom Buonaparte had sent all the Turkish slaves he found at Malta, with an invitation to the Bey on his part to give liberty to the Maltese slaves, has amicably satisfied this just demand. He sent them in a ship laden with grain, with a present of four horses to Buonaparte.

15th. The French at Mauritius have declared themselves independent of the Government in France, have sent away all the National troops, and have demanded the protection of Great Britain.

17th. The Colossus, a British man of war of 74 guns, Captain Murray, was lost on the night of Monday the 10th instant, in St. Mary's road, Scilly. The inhabitants of the island exerted themselves to the utmost for the relief of the persons on board, in cutters and open boats, and by Tuesday evening every person was taken out and safely landed, the sick and wounded first, many of whom were from the battle of the Nile, and the Captain remaining to the last. The following night the ship fell on her beam ends, and so violent was the gale that no craft could approach the ship, and it is to be feared that nothing of any consequence will be able to be recovered. There was upwards of 360,000l. sterling on board.

20th. In consequence of its having been announced to be the intention of the British Government to propose an Union with Ireland, various meetings of the principal inhabitants of Dublin have taken place, for a consideration of the subject, and in all of them the most decided opposition has been given to every idea of that nature.

21st. On the night of the 8th of December, the agents of the Police in Paris, arrested the Sardinian Ambassador, and the Neapolitan Charge d'Affairs, at the instant they were on the point of making their escape. They are both confined to their houses.

24th. Yesterday afternoon, Capt. Gifford of the 26th regiment of foot, arrived at Mr. Dundas's office, with the colours taken from the Spanish troops by the Hon. Charles Stewart, bringing the official accounts of the capture of Minorca.

Lieutenant Jones of the Leviathan man of war, also arrived at the Admiralty Office with dispatches from Earl St. Vincent, at Gibraltar, containing the accounts his Lordship had received of the compleat surrender of the Island, and about 3000 troops on the 15th of November. The General landed on the 11th. and four days after, made himself master of the island, without losing a man.

25th. On Saturday morning, letters were received from Dover announcing the arrival there, on Friday night, of a neutral vessel with passengers. As the ship was departing, a French officer came on board and took away all the Paris Journals and letters, but one paper was concealed and transmitted to Government. It contains an account of a definitive treaty of peace having been concluded at Rastadt, between the French Republic and Germanic Empire. The deputation acceded to the ultimatum of the Directory, and peace was accordingly concluded on the 10th inst. The intelligence is said to have reached Paris by means of the Telegraph.

The report of the death of Buonaparte, which has been for some time in circulation, is now generally disbelieved. 26th. The

26th. The King of Naples has at length commenced the war, and with a degree of vigour of which his former conduct affords no example. Not only has he marched large armies into the Roman territories, but he has sent a body of troops to Leghorn convoyed by Lord Nelson. These would land and take the French forces in the rear, cut off their communications with the Cisalpine Republic, and perhaps effect their defeat. By this the neutrality of the Grand Duke of Tuscany is violated—but not more than was threatened by the French. In such a struggle, Tuscany, standing between the two parties, can scarcely remain neuter, and if he should be involved in the contest, the Emperor will have a new and urgent motive for embarking as a principal in the war. This we may state as the commencement of a contest, which, to judge from past and present circumstances, will leave most former wars far behind it in the destruction it will bring upon the earth.

CORRESPONDENCE.

RECEIVED. An answer to Mr. Wright on Oaths, by S. Thompson. The answer to the same article by J. Cue, came first to hand: However, we thank our friend T. for his labour; and as he has touched upon a part of the subject which J. C. has not, we mean to insert it in our next.

Received, Poetry by a General Baptist Minister! sent by our friend, T. C. A. is not fit for the public eye.

'Farewell to the Old Year,' by J. B. is in the same case. The writer, it seems, is a poor man who was blind from his birth;—we advise the poor man to print, and sell it, himself.

LIST of QUESTIONS not yet answered.

On the Conversion and return of the Jews to their own land; proposed by Curioso, page 160 of vol. I.

On the New Covenant, page 92, Vol. II.

On Infinite Power and Personality of the Holy Spirit, page 74.

We have received an answer to the two last, by S. Thompson, but cannot insert it, unless he will consent to our suppressing the railing in the introduction, which has no connection with the subject.

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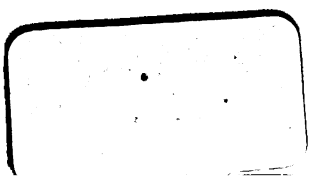

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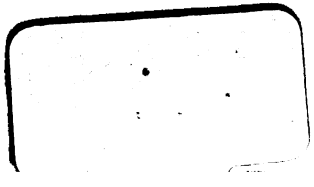

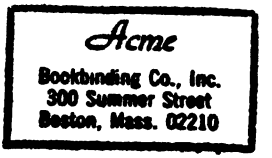
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